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BY

KAMALU 'D-DÎN AHMAD, M.A.,

AND

ABDU 'L-MUQTADIR

WITH AN INTRODUCTION

BY

E. DENISON ROSS, PH. D.,

PRINCIPAL, CALCUTTA MADRASAH.

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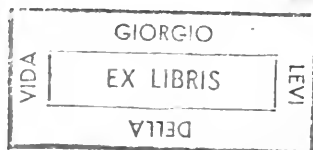
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INTRODUCTION.

THE present catalogue may fairly claim to mark an advance in Oriental scholarship among the Musulmans of India. As far as I am aware, it is the first catalogue *raisonné* ever prepared by Indian Muhammadans and almost the first catalogue *raisonné* of an Indian Library.⁽¹⁾

In the past we have had catalogues, so called, in plenty, prepared by Indian moulavis, but these deserve no better title than that of lists or registers, and they lack precisely those details which scholars at a distance require. For it must be borne in mind that by far the greater portion of Arabic and Persian literature to this day exists only in manuscript; and that many of the most important works in both these languages are represented by only one or two copies.

Now a catalogue may serve two purposes, first and foremost, it should be a guide to the contents of a collection, and this condition is more or less fulfilled by every catalogue however summary. Secondly, it should supply Bibliographical and Historical data to scholars who cannot have access to the books themselves. Thus every good catalogue of manuscripts should add to the sum total of our knowledge of literature. It is obvious that a mere hand list does not fulfil this second purpose.

It happened that not long after my arrival in India I had the privilege of visiting, with His Excellency Lord Curzon, the Bankipore Library, founded by Khuda Baksh Khan, C.I.E., who had bequeathed it to his native town. This splendid collection of Arabic and Persian manuscripts owing to the fact

(1) The Library of the King of Oudh was in part catalogued by Dr. Sprenger but only one volume (dealing with the Persian and Urdu poets) appeared; and the Mulla Firoz Library was catalogued by Mr. Rehatsek.

that it has never been properly catalogued, is almost unknown in Europe and not nearly so well known as it deserves to be among the learned Musulmans of India. I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of a good catalogue to this Library, and, at His Excellency's desire, the Government of Bengal arranged to provide funds for this purpose.

It was finally decided that two maulavis should be respectively appointed to undertake the cataloguing of the Arabic and Persian manuscripts, and that prior to their entering on their labours they should undergo a course of training for a period of six months, under myself, in European methods of cataloguing.

Funds were generously provided for the purchase of the principal European catalogues, and the two maulavis with such models before them, very quickly learnt what was required. I could devise no better course of training for these young men than the cataloguing of the small collection of Arabic and Persian manuscripts in the Madrasah Library. And it is thus that the present catalogue came into existence.

I venture to think that scholars will regard the present undertaking, in spite of its many faults and shortcomings, as highly creditable to Maulavis Kamaluddin Ahmad and Abdul Muqtadir. Though I have been through the catalogue several times myself while it was passing through the press, I have purposely made very few corrections, as I thought it best for the compilers to bear the full responsibility and share the entire credit. The type, as all readers will at once remark, leaves very much to be desired, and the misprints are, I fear, almost past counting. It is to be hoped that Government will, ere long, be in possession of better founts, for the founts are more to blame than the printers.

How this collection was originally formed, I have never been able to ascertain; but many of the bindings, bearing the

stamp of the Madrasah, date back at least sixty years. I have no doubt that the collection has from time to time been pilfered, and the wonder is that, in the absence of a proper list, any books remained at all. One of my greatest regrets is that Dr. Sprenger (Principal from 1850—1857) should have added so little to the Madrasah collection, seeing that during his stay in India he made one of the finest collections of Arabic and Persian manuscripts ever brought together by a single man. The catalogue of Arabic manuscripts in the Berlin Library contains no less than 2,052 numbers under the title of the Sprenger Collection. With efficient supervision and adequate catalogues, I see no reason why the Manuscript Libraries of India should be as well preserved and as well known as those of Europe.

The Musulmans of India need new ideals of scholarship, if the name of maulavi is to regain the respect it once enjoyed. I look forward to the day when India will boast of scholars in no way inferior to those of Europe. Too little encouragement has been given to the maulavis by European scholars resident in India. They have indeed been made use of, but more as literary hacks than as scholars, and no effort has hitherto been made to acquaint the learned with the ideals of European scholarship. The result is that learning is confined within the narrowest limits, while original research is a thing unheard of. One essential step in advance is the mastery of one or more European languages. For, until the learned Muhammadan can ascertain for himself what European scholarship is, and what European scholars have achieved, he must remain what he is at present, the master of a few famous books—complete master of them it is true, but devoid of all ambition to know others.

I wish to see a new generation of maulavis arise, who will regard the field of moslem literature as one without limits, and who will have a living and ever increasing interest in their studies. I would have them devote their best

energies to the critical editing of unpublished works, to original researches in the domain of history, and to the proper cataloguing of the many manuscript collections which, in spite of much reckless pilfering, still exist in India. The Moslems of India have everything in their favour, and notably the circumstance, that by the age at which European scholars begin to specialise, the young maulavi has already broken the back of Arabic grammar and is familiar with the most famous Arabic and Persian classics.

It is encouraging to find that the study of English is becoming much more general among the Arabic students of the Bengal Madrasahs. They are beginning to realize that without English the door of the higher branches of the educational service is closed to them. It is not uncommon to find them now-a-days taking admission in the Anglo-Persian department, after passing the Higher Proficiency Arabic Examination. It is to such men that we must look for the realization of the ideals to which I allude. Without a knowledge of English they can never know what true scholarship is. For those engaged in catalogue work, a bowing acquaintance at least with French and German is absolutely essential, and it is my experience that those who know English find little difficulty in learning enough French and German to enable them to consult catalogues in these languages.

Of the most interesting manuscripts in the present collection, I would call special attention to the following :—

The newly discovered Arabic History of Gujarat, p. 45.

A rare History of Medina called *Bahjat un-Nufús*, p. 44.

An old commentary on the *Hamása*, p. 48.

A hitherto unknown commentary on the *Usûl-ush-Shâshi*, p. 9.

E. DENISON ROSS.

The 26th April 1905.

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| 7, 64* | ... | ... | مشكوة المصابيح |
| 78 | ... | ... | مصابيح القلوب |
| 96* | ... | ... | مصادر |
| 94 | ... | ... | مصطاحات الشعرا |
| 29 | ... | ... | مطالع الانوار |
| 53 | ... | ... | مطالع (كتاب) |
| 11*, 31, 32 | ... | ... | المطول |

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|----------|-----|-----|---|
| 114 | ... | ... | معهدن السجواهر |
| 52 | ... | ... | معلقات السبع |
| 64* | ... | ... | معلومات التذليل |
| 89 | ... | ... | معومات جامي |
| 33 | ... | ... | معني اللبيب عن كذاب الاماريب |
| 31* | ... | ... | مفتاح العلوم (كتاب) |
| 68 | ... | ... | مفتاح الفتوح |
| 65 | ... | ... | مفتاح الفلاح |
| 101 | ... | ... | مكتابات عالمي - انشاء ابو الفضل |
| 64 | ... | ... | مكارم الاخلاق |
| 108, 109 | ... | ... | ملفوظات امير تيجور |
| 66 | ... | ... | المذار |
| 27 | ... | ... | منهاج العارفين - عين العلم |
| 10 | ... | ... | المنتخب في اصول الدين - اصول الحسامي |
| 10 | ... | ... | المنتخب في اصول الشرح - اصول الحسامي |
| 10 | ... | ... | المنتخب في اصول المذهب - اصول الحسامي |
| 97, 98* | ... | ... | منتخب اللغات شانهجهاني |
| 12* | ... | ... | منتهى السؤل والامل في علمي الاصول والسجدل |
| 60 | ... | ... | مواهب عايله - تفسير حسيني |
| 93 | ... | ... | مؤيد الفضل |
| 54 | ... | ... | ميزان المنطق |

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| 80* | ... | ... | نفحات الانس |
|-----|-----|-----|-------------|

| | | | | |
|----|-----|-----|-----|---------------------------------|
| 51 | ... | ... | ... | نقد المراء |
| 12 | .. | ... | ... | النقود والردود - النقول والردود |
| 12 | ... | ... | ... | النقول والردود - النقود والردود |

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|-----|-----|-----|-----|-------------------------------|
| 14 | ... | ... | ... | الهداية |
| 28* | ... | ... | ... | هداية الحكمة |
| 114 | ... | ... | ... | هداية الصرف |
| 15 | ... | ... | ... | الهداية - الحاشية على الهداية |
| 83 | ... | ... | ... | هفت بيكر |
| 91* | ... | ... | .. | هفت منظر |
| 108 | ... | ... | ... | محامي همايون |

و

| | | | | |
|-----|-----|-----|-----|------------------------------------|
| 64 | ... | ... | ... | ورد القرب |
| 43 | ... | ... | ... | رفعات الاميان و ابناء ابناء الزمان |
| 16* | ... | ... | ... | وقاية الرداية في مسائل الهداية |

ARABIC MANUSCRIPTS.

COMMENTARIES ON THE QUR'ÁN.

No. I.

Folios 857.

Lines 27.

Size $9\frac{1}{4} \times 4\frac{1}{2}$.

* الكشّاف

Al-Kashsháf the well-known Tafsír, or commentary of the Qur'án by **عمر الزمخشري** **ابوالقاسم محمد بن**, Abu'l-Qásim Muḥammad bin 'Umar az-Zamakhsharí. Born 467 (1074) died 538 (1143).

Al-Kashsháf was composed in 528 A. H. The greatest authority as Tafsír, it particularly deals with the philological and grammatical aspects of the Qur'án. The author is an expounder of the Mu'tazila doctrines, see Brock. I, 289, and Ar. Cat. Br. M. 62, 63.

The MS. is divided into 4 parts:—

Part I. Al-Fátíḥa (F 1b) to Al-An'ám (F 243a).

Part II. Al-A'ráf (F 243) to Al-Kahf (F 419a).

Part III. Maryam (F 420b) to Aṣ-Ṣáffát (F 625a).

Part IV. Ṣád (F 626b) to An-Nás (F 857a).

FF 419b, 420a, 625b, 626a and 857b are blank.

FF 1b, 2a, and the commencing pages of each part are beautifully decorated. In Parts I and II the text of the Qur'án is in the body of the MS. in black ink overlined red, in III in the margin in red ink, and in IV again in the body of the MS. in red ink.

The colophon gives the date in these words:—

مكتوب من المذوق هذه سنة ١١٠٧ مقدسة هجرية *

Dated 1107 A. H. Elegant Naskḥ in a learned hand. Good paper.

Begins:— الحمد لله الذي انزل القرآن كلاما موقفا منظوما

No. II.

Folios 182.

Lines 28.

Size $9 \times 5\frac{1}{2}$.

THE SAME.

Containing only the 2nd quarter from **الاعراف** Al-A'ráf to **الكهف** Al-Kahf.

Colophon:—

تم السفر الثاني من الكاشف لحقايق التزويل بحمد الله و مده و كرمه

Not dated. 18th century. Written in bad naskh.

No. III.

Folios 515.

Lines 25.

Size $8\frac{1}{2} \times 4\frac{1}{4}$.

جامع الجوامع *

Tafsír Jāmi'ul-Jawāmi'. A Shī'a commentary on the Qur'ān by (رياض الدين) Riyāduddīn Abū 'Alī al-Faḍl bin al-Ḥasan al-Faḍl aṭ-Ṭabarsī, died 548 (1153).

The author who belonged to the Imāmiyya sect tells us in the Introduction that after he completed his two works مجمع الیدیان Majma'ul-bayān a larger commentary on the Qur'ān, and الكافي الشافي Al-Kāfi ashshāfi an exposition of Al-Kashshāf, his son Abū Naṣr al-Ḥasan requested him to write another smaller Tafsír which would include the contents of both his former works, in a condensed form; and it was on this request that he undertook to write the present work. cf. Brock. I, 405.

The work is divided into two parts. Part I ends on F 244b. On F245b Part II begins with سورة مريم Sūra Maryam.

The MS. ends on F415a with a colophon which gives the date of composition as 542 A. H.

Begins:—

الحمد لله الذي اكرمنا بكتابه الكريم و من علينا بالسمع والمكانة والقرآن العظيم *

Copied at Hyderabad, dated 6th Muḥarram ul-Ḥarām 1058.

Neat nasta'liq, the text of the Qur'ān being in fair naskh.

This work has been repeatedly printed.

No. IV.

Folios 584.

Lines 25.

Size $8\frac{1}{2} \times 4\frac{1}{4}$.

انوار التزويل و اسرار التاويل المعروف بتفسير البیضاوي *

Anwār-ut-Tanzil wa Asrār ut-Táwīl, better known as Tafsír ul-Bayḍāwī. The famous commentary on the Qur'ān by—

نأشیر الدین ابو سعید عبد الله بن عمر البیضاری Nāṣir ud-Dīn Abū Sa'īd 'Abdullāh bin 'Umar al-Bayḍāwī, died 685 or according to others 692, A. H.

The text of the Qur'ān is in red ink. Flb where the Tafsīr begins is decorated. Gold-ruled border lines are given throughout.

Begins: — الحمد لله الذي نزل الفرقان ملأ عبده ليكون للعالمين نذيرا
Not dated. 17th century. Written in elegant naskh.

No. V.

Folios 546.

Lines 19.

Size $7\frac{3}{4} \times 4$.

THE SAME.

Only the 1st half. From beginning to Chapter entitled الكهف Al-Kahf (inclusive). Flb where the MS. begins is decorated. The colophon is very curious.

وقد وقع الفراغ من تسويد النصف الاول من التفسير المنسوب الى القاضي
البيضاوي تغمد الله بغفرانه واسكنه جنة جنانه في شهر "ذی الحجة" (?)
الربيع الاول سنة ٤٠٣ *

The date given 403 A. H. is absurd, being about 3 centuries before the death of Al-Bayḍāwī. The MS. is apparently of the 17th century A. D. Written in neat elegant naskh.

No. VI.

Folios 216

Lines 31.

Size $6\frac{1}{2} \times 6$.

THE SAME.

Only up to chapter entitled بني اسرائيل Banî Isrā'il, with notes in the marginal space written in a recent Nim-shikasta, only up to F24. The text begins on F2b. Fl'a contains a quotation from the sayings of 'Abdullāh bin 'Uluwwī, advising disengagement from wordly affairs. Flb is blank. F2a contains the title and the author's name in big characters, which gives the Kunya or surname ابو الخير Abū-l-Khayr instead of Abū Sa'īd to Al-Bayḍāwī. Written in good naskh on thick paper. Not dated. 17th century.

No. VII.

Folios 374.

Lines 25.

Size $8\frac{1}{4} + 3\frac{3}{4}$.

THE SAME.

Only up to chapter entitled الكهف Al-Kahf, and only a few lines of the commentary on chapter مريم Maryam, with marginal notes. Between FF263-264 is a small leaflet containing notes.

F205a is blank. On F205b begins chapter al-A'râf with a new beginning.

Not dated. 18th century. Written in Nasta'liq. The text of the Qur'ân being in Naskh. Slightly worm-eaten.

No. VIII.

Folios 323.

Lines 23.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

The second half only. From chapter الكهف Al-Kahf to the end. Written in fair naskh on good modern paper, the text of the Qur'ân being in red ink. Not dated. 19th century.

No. IX.

Folios 643.

Lines 35.

Size $9\frac{1}{2} \times 5$.

* حاشية على تفسير البضاوي

A commentary on Anwâru't-Tanzîl of Al-Baydâwî, in two volumes.

No. IXA.

Vol. I: FF9—317 from the middle of الانبياء to the middle of زمر.

No. IXB.

Vol. II: FF318—643 from the middle of زمر to the middle of الفلق which is the last chapter but one Chapter of the Qur'ân.

The MS. is thus defective, both at the beginning and the end, and two volumes together only comprise the second-half of the entire commentary.

— سورة الحج begins F26a —

بسم الله الرحمن الرحيم قوله مكية اختلف فيها ف قيل انها مكية
وقيل انها مدنية وقيل مختلطة بعضها مكى وبعضها مدني قوله وهي
ثمان وسبعون آية قال الداني ر قيل خمس و قيل ست وقيل سبع
سورة الفلق مختلف فيها والصحيح انها مدنية لان سبب نزلها سورة فلق
سحر اليهود كما صياني الخ

On the margin names of authors and books are written against any statement mentioned in the body of the text. Of these names, يعقوب پاشا و حسن شبلبي و سنان افندي و بهلوان السيد الكوثي show that the author must be some recent Indian author, not improbably السيد الكوثي. Not dated. 17th century. Written in a fair naskh, possibly autograph.

No. X.

Folios 338.

Lines 29

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

غرايب القرآن و غرايب الفرقان المجلد الثالث *

Garā'ibul-Qur'ān wa Ragā'ibul-Furqān, vol III, incomplete at

beginning and end, by نظام الدين حسن بن محمد بن حسين القمي النيشابوري Nizāmud-Dīn Ḥasan bin Muḥammad bin Ḥusayn Al Qummī an-Nīshābūrī composed in 728 A. H. For a full description of the work see Hājī Khalfa under غرايب القرآن Garā'ibul-Qur'ān. Brockelman has apparently confused the author with some other writer. See Brock, I pp. 191, 305, and 511.

In the Teheran lithograph, vol. III begins with chapter الحج Al-Hajj. The Tafsir ends on Folio 337 after which begins the epilogue in which the author tells us that he based his commentary chiefly on الكشاف Al-Kashshāf and At-Tafsir al-Kabir. Then he gives a list of authorities quoted in the present work.

Some folios at the beginning are considerably damaged. Written in neat naskh. Not dated. 17th century.

The original Tafsir commences thus:—

الى الله الكريم ارجب في ابداع غرايب القرآن حين افتتح فاقول
الحمد لله الذي جعلنا من شرح صدره الامام *

TRADITIONS.

No. XI.

Folios 651.

Lines 13.

Size $8 \times 4\frac{1}{4}$, of the
full page $13\frac{1}{2} \times 8\frac{1}{4}$.

* صحيح البخاري

Saḥīḥ al-Bukḥārī, the well-known and most authentic collection of traditional precepts of Muḥammad by إسماعيل البخاري ^{ابو عبد الله محمد بن إسماعيل البخاري} Abū 'Abdullāh Muḥammad bin Ismā'il al-Bukḥārī b. 194 d. 256 A. H. (810-870 A.D.) To every tradition the names of its successive narrators are attached. For an account of the author and his famous collection see Brockelman I, 156 and Hājī Khalfa, under جامع الصحيح ^{جامع الصحيح} II, 512.

F1 missing. FF 2—11, recently added, contain a list of contents. FF 12 and 13 contain an introduction by some commentator of Al-Bukḥārī, dealing with أصول الحديث ^{اصول الحديث} the principles of collecting traditions. On F14b begins the text, the usual episode of praise to God and the prophet being omitted.

باب كيف كان بدو الرحي الى رسول الله صلى الله عليه وسلم *

Profuse notes are quoted on the margin and interleaved folios of varying sizes, chiefly from the commentary to Al-Bukḥārī by Kirmānī and فتح الباري ^{مستقلاني} Fathul-Bārī by Asqalānī.

The MS. is in a very damaged and tattered state.

Not dated. 18th century. Written in good naskh.

No. XII.

Folios 675.

Lines 15.

Size $6\frac{1}{4} \times 3$.

THE SAME.

Only the الثلاث الاول ^{الثلاث الاول} or the 1st of the 3 parts.

On F 1b begins the text.

الحمد لله الذي هدانا لهذا وما كنا لنهتدى *

Dated 1095 A. H. Written in naskh, within ruled border.

No. XIII.

Folios 228.

Lines 27.

Size $8\frac{1}{4} \times 5$.

كتاب الكافي في علم الدين *

Kitābu'l-Kāfi fi 'ilmi'd-dîn, a Shî'a collection of traditions, by
 محمد يعقوب بن اسحق الكليني Muḥammad 'Ya'qûb bin Ishâq al-Kulîni,
 d 328 (939). See Brock. I 189.

The MS. is divided into 4 books.

1. كتاب العقل والجهل
2. كتاب التوحيد
3. كتاب الحجّة
4. كتاب لايمان والكفر

See Rieu. Supp. No. 152, where it is stated that the original work had 30 such books; also see Berlin Cat. No. 1855. The title of the MS. is given on F 37a as كتاب التوحيد and also at the end of the MS.

Dated, the 9th Rajab, 1093. Written in a small elegant naskh.
 Scribe: Ja'far bin Aḥmad Sulṭānpûrî al-Buhrânî.

Begins:—

الحمد لله المكمود لنعمته المعبود لقدرته المطاع في سلطانه المرعوب لجلاله *

No. XIV.

Folios 428.

Lines 18—23.

Size 7×4 .

مشكوة المصابيح *

Mishkât 'ul-Maṣābiḥ, a very popular collection of traditional sayings of Muhammad by ولي الدين ابو مبدالله الخطيب التبريزي
 Waliy ud-Dîn Abû 'Abdillāh al-Khatīb at-Tabrizî.

The method followed in this collection is the same as that adopted by

حسين بن مسعود الفراء البغري Husayn bin Mas'ûd al-Farrâ' al-Bagawî, d. 516 A. H. cf. Hâjî Khalfā V 567, also Brock. II 195, and Ar. Cat. Br. M. 721.

FF 1-6, 300—303, 375—377, 384—428 are replaced recently, hand and paper varying. Notes are written on the margin, except on recently added folios.

The authors tell us in the epilogue that the collection was completed on the last day of Ramaḍan, 737 AH.

Begins on F 1b—

الحمد لله ونحمده ونستعينه ونستغفره و نعوذ بالله من شرور انفسنا

Not dated. Probably 17th century. Written in Naskh the recent additions being in Nasta'liq.

This work has been frequently lithographed in India.

No. XV.

Folios 326.

Lines 25.

Size $8\frac{1}{2} \times 5$.

THE SAME.

Folios much dislocated, especially at the beginning and the end. Folio 2 bound inversely; considerably worm-eaten.

Not dated. Probably early 18th century. Written in Naskh with notes on the margin.

These two MSS. bear the signature of J. H. Harrington who purchased them for the Madrasa Library.

No. XVI.

Folios 212

Lines 29.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

* جمع الوسائل

Jam'ul-Wasá'il, a commentary on شمائل النبي Shamá'il un-Nabî by أبو عيسى محمد بن عيسى الترمذي Abû 'Îsá Muḥammad bin 'Îsa at-Tirmidî d. 279 (892). (*cf* Brock I 161), a collection of traditions dealing with the person of the Prophet.

Commentator :—

نور الدين علي بن سلطان محمد الهروي المعروف بملا علي القاري Nûr'ud-Dîn 'Alî bin Sulṭân Muḥammad al Harawî, better known as Mullá 'Alî al Qârî, died 1014 (1605). According to Hâjî khalfa 1016 A. H.

The MS. begins with commentary on بسم الله B'ism'illâh, without the Introduction. The commentary was completed on the 15th Sha'bân, 1008, at Mecca.

About 10 lines in end, in continuation, is a quotation from (كافيجي) Kâfijî's commentary on Al-Kashshâf, discussing the derivation and etymology of the word ذو zû.

Not dated. Perhaps autograph.

Written in elegant Naskh.

Begins:— بِسْمِ اللَّهِ ... إِي بِاسْمَانَةِ اسْمِ مَعْبُودٍ بِالْحَقِّ

The original work begins:— اَلْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ الْخَلْقَ وَالْخَلَائِقَ
see Hājī Khalfa IV 70.

PRINCIPLES OF JURISPRUDENCE.

No. XVII.

Folios 212.

Lines 3—11.

Size 5 × 3.

* اصول الشاشي

'Uṣūl'ush-shāshī, a text on principles of Muḥammadan Law, by

Nizam'uddīn نظام الدين اسحاق بن ابراهيم الشاشي السمرقندي
Ishāq bin Ibrāhīm ash Shāshī as-Samarqandī, d 325 (937) *et. Brock.*
I. 174.

The first 6 folios of the original MS. are lost and have been recently replaced by 4 folios. F 9 is missing.

Hājī Khalfa gives the title of this book as كِتَابُ الْخَمْسِينَ Kitāb'ul-Khamsīn or "the Book of Fifty." He says the author being 50 years old at the time of composition, the treatise was thus named by himself.

Written in Naskh on rough paper with notes on the margin. Not dated. 18th century.

Begins:— اَلْحَمْدُ لِلّٰهِ الَّذِي اٰتٰنَا مِنْزِلَةً مِنَ الْمَوْمِنِينَ بِكَرِيمٍ خَطَابُهُ

No. XVIII.

Folios 103.

Lines 21.

Size 8 × 4½.

* فصول الحواشي لاصول الشاشي

Fuṣūl'ul-ḥawāshī li'Uṣūl'ish-Shāshī. A commentary on Uṣūl'ash-shāshī, above. The author has not been identified. He tells us in the Introduction that the commentary was written at the request of his friends.

Between FF. 40, 41 and 69, 70 leaflets are inserted containing notes quoted from Mullā Jīwan's commentary on Al-Manār.

Hājī Khalfa mentions only one commentary of the text of Shāshī by مُحَمَّدُ بْنُ الْحَسَنِ الْخَوَارِزْمِيِّ الْفَارَابِيِّ Muḥammad bin al Ḥasan al Khwārazmī al Fārābī (V 81), the opening sentence whereof does not coincide with that of the present MS., while Brock. seems to

know none (I 174). It is, however, strange that the oldest text on principles of Hanifite Jurisprudence should have been neglected by the commentators.

The MS. bears the signature of J. H. Harrington, who mistook it for *فصول استروشنى* *Fuṣūl Ustruṣhaní*, composed in 625 A. H. by *محمد بن محمد* *Muḥammad bin Maḥmūd*. See Brock. I. 380.

Not dated. 18th century. Written in Nasta'liq, the first 8 folios are, however, in naskh. Scribe: *محمد بن محمد* *Muḥammad Salīm*.

Begins:— *الحمد لله على سوابغ نعمائه المتواترة في كل زمان*

No. XIX.

Folios 127. FF 1—79, in bad naskh, lines 5, size $5 \times 3\frac{1}{2}$.

FF 80—127, in Nasta'liq, lines 7, size $7 \times 3\frac{1}{2}$.

*اصول الحشاشى **

'Uṣūlul-Husámí, a difficult concise text on principles of Hanifite Jurisprudence by *محمد بن محمد عمر الاخسيكى* *Ḥusám'ud-Dîn Muḥammad bin Muḥammad 'Umar al Akhsíkátí*, d. 644 (1246). The text has numerous commentaries; see Brock. I 381, and Ar. Cat Br. M. 118. The title of the text has been variously given:—

المختب في اصول المذهب *Al Muntakhab fī 'Uṣūlil-Madhab* (*Hājī Khalifa* See VI 163). *كتاب المختب في اصول الدين* *Kitāb'ul Muntakhab fī Uṣūl id-Dîn* (Brock. I 381) *المختب في اصول الشرع* *Al Muntakhab fī Uṣūl ish-Shar'*, Ar. Cat. Br.M. 118. Profuse notes are written on the margin.

Not dated. 18th century. Slightly worm-eaten.

Begins:—

اما بعد حمد الله على نواله والصلوة على رسوله محمد وآله

No. XX.

Folio 244.

Lines 21.

Size 5×3 .

*التوضيح في حل غوامض التذقيم **

At-Tawdīḥ fī ḥalli Ġawámid it-Tanqīḥ, a very popular commentary on *Tanqīḥ ul-Uṣūl*, a text on the principles of Hanifite law, both the commentary and the text being by the same author, —

*عبدالله بن مسعود بن تاج الشريعة **

‘Ubayd’ullāh bin Mas‘ūd bin Tāj ush-Sharī‘a, d. 747 (1346). The author tells us in the preface that the work was dedicated to King Ġiyaṣ ud-Dīn.

For other works of the author, and commentaries on التوضيح al-Tawḍīḥ, See Brock. II. 214, and Hājī Khalfa II. 443.

The marginal space contains notes from تلويح Talwīḥ and other commentaries.

The text and the commentary are respectively indicated by letters م and ش .

Dated, 4th Rajab 991 A. H. Written in small elegant naskh. The work has been printed in India.

The commentary begins:—حامدًا لله تعالى أولا وثانياً

The text begins: إليه يصعد الكلم الطيب

No. XXI.

Folios 391.

Lines 20.

Size $8\frac{1}{2} \times 3\frac{3}{4}$.

* التلويح في كشف حقائق التلخيص

At-Talwīḥ fī kashfi Ḥaqā’iqit-Tanqī, a commentary on التوضيح At-Tawḍīḥ, above, by الشيخ سعد الدين مسعود بن عمر التفتازاني Sa’d ud-Dīn Mas‘ūd ibn ‘Omar at-Taftāzānī born 722 (1322) died 791 (1389); composed Dīl-Qa’da 758, (Nov. 1357); cf. Brock. III 216, and Hājī Khalfa III 444.

The MS. is written in several hands; ff. 1—144, 181—197, in rough naskh, probably belong to early 18th century, while the rest is in modern Indian Nasta’liq. Moderately worm-eaten.

Begins:—الحمد لله الذي احكم بكتابه اصول الشريعة الغراء

The work has been lithographed in India.

No. XXII.

Folios 477.

Lines 19-18.

Size 8×4 .

THE SAME.

FF. 8 and 9 replace one missing folio of the original MS. Not dated. 18th century. Written in an elegant Nasta’liq.

At the end, 4 folios belonging to المطول Al-Motāwwal, by the same author, have been bound in.

No. XXIII.

Folios 200.

Lines 12.

Size $6\frac{1}{2} \times 3\frac{1}{4}$.

* حاشية على التلويح

Háshiya 'ala-t-Talwih.

A commentary on التلويح At-Talwih, otherwise known as احسن التوضيح Ahsan ut-Tawdh. By Shaykh-ul-Islám Sayfud-din known as حميد الفتازاني i.e., grandson of Mulla Sa'dud Din Mas'ud ibn Omar Taftázani. He was Shaykhul Islám of Khorasan for nearly thirty years. In 916 A. H. Sultan Hosayn removed him from his office and he died in the same year. See Abdul Hayy's Ta'liqátus-Saniyyah page 55.

Not dated. 18th century. Written in fair Ta'liq

Begins, without any introduction, or the usual episode of praise to God and the Prophet.

قوله احكم بكتابه اصول الشريعة الغراء آة هذه العبارة الوجيزة

No. XXIV.

Folios 266.

Lines 21.

Size $7\frac{1}{4} \times 4\frac{1}{2}$.

* النقول والردود

* (المجلد الأول)

An-Nuqud war-rudud, (volume I only).

A commentary by Muḥammad Yūsuf Al-Kirmání الكرمانى d 786 A. H., on مختصر الاصول Mukhtaṣar ul-Uṣul by ابن حبيب Ibn Hājib, which is an abridgment of السجل والجلد Muntahás-su'ud wal-amal fi 'ilmayil-Uṣūli wal-jadal. This commentary is a refutation of seven other great commentaries of the text, in defence of the one by the author's own teacher المضادين الايجي 'Aḍud'-ud-Din al-Ījī. See Hāji Khalfa VI 172, where he gives the title as النقول والردود an-Nuqud wa'r-rudud. This commentary is unknown to Brock. See I 306.

The author tells us in the introduction that he referred to the seven great commentators by the name by which they are generally known, and to others by the expressions قيل (i.e., "it is said") or بعض من الشارحين (i.e., "some of the commentators").

One folio at the beginning is wanting. Folio 12a (more than half) and Folio 12b are blank, without causing any gap. Dated, the 20th Muḥarram, 1100 A.H. Written in nasta'liq.

Scribe: مير لطف الله Mîr Luṭfu'llāh.

After the preface the commentary begins:—

قال الشيخ جمال الدين ابو عمر بن الحاجب رفعه الله الى غاية المراتب

بسم الله الرحمن الرحيم الحمد لله رب العالمين و صلى الله على سيدنا

محمد وآله وسلم تسليما أما بعد فإني لما رأيت قصور الهمم عن الاكثار

وميلها الى الاختصار واما بعد فإني لما رأيت قصور الهمم عن الاكثار
عليه دليل الخ

No. XXV.

Folios 142.

Lines 17.

Size 6½ × 3.

دائر الوصول الى علم الاصول (شرح المنار) *

هو عبد الله محمد Dā'ir'ul-Wuṣūl ilā 'ilmil-Uṣūl, a commentary by أبو عبد الله محمد بن مبارك شاه بن محمد الهروي Abû 'Abdillāh Muḥammad bin Mubārak Shāh bin Muḥammad al-Harawî, en المنار al-Manār of Hāfiẓ ud-Dîn abûl-Barakāt Hāfiẓ ud-Dîn abûl-Barakāt 'Abdullāh bin Aḥmad an-Nasafî d 710 (1310). The commentator tells us in the introduction that the present commentary is an abridgment of his larger commentary on the same text titled مدار الفصول Madār ul-Fuḥūl. See also Hājī Khalfā VI 125, Brock. II 196. The commentary has been printed in Calcutta.

Dated, the 2nd Du'l-Ḥajj, 1209 (sic). Written in nasta'liq. Scribe: Niẓām'ud-Dīn Ṣiddiq.

Begins:—

الحمد لله الذي سقى لاصول المستبطين من كثر فرائب الفهم ماء الخ

No. XXVI.

Folios 125.

Lines 17.

Size $7\frac{1}{4} \times 4$.

تَكْرِيرُ الدَّائِرِ *

Tahrîrud-dâ'ir, a commentary on دائرُ الاصول Dâ'iru al-Uṣûl, by مُحَمَّدُ نُوْرٍ عَالِمٍ بن مُحَمَّدٍ تَاجِ Muḥammad Nûr 'Alam bin Muḥammad Tâj, evidently an Indian writer of recent years.
Not dated. 19th century. Written in Nasta'liq.

Scribe: مُحَمَّدُ رَفِيعُ الْقَدْرِ Muḥammad Rafi'ul-Qadr.

Begins: — الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَى الرَّحْمَةِ وَالْإِيمَانِ

No. XXVII.

Folios 169.

Lines 11.

Size $8\frac{1}{2} \times 3\frac{1}{2}$.

المُسَلَّم *

Al-Musallam, a text on principles of jurisprudence, very popular in India, by مُحَمَّدُ اللَّهِ بن عَبْدِ الشَّكُورِ الْبَهَارِيِّ Muḥibullâh bin 'Abdush-Shakûr al-Bihâri, d.1119 (1708).

The author gives the date of composition, in the introduction, in a chronogram. ثَمَّ الْهَمْنِي مَالِكُ الْمَلَكُوتِ اِنْ تَارِيخُهُ "مُسَلَّمُ الْبُيُوتِ"

The words مُسَلَّمُ الْبُيُوتِ Musallamus—Ṣubût=1109 A. H. (1697 A.D.) See Brock. II 421. Notes of the author himself are written on the margin.

Dated the 10th Da-Hajj, 1229. Written in a fair nastá'liq.

Scribe: وَجِيهُ الدِّينِ Wajih'ud-Dîn.

Begins: — الْحَمْدُ لِلَّهِ الَّذِي نَزَلَ الْآيَاتِ وَ أَرْسَلَ الْبَيِّنَاتِ

MUHAMMADAN LAW (FIQH).

No. XXVIII.

Folios 442.

Lines 15-17.

Size $6\frac{1}{2} \times 3\frac{1}{2}$.

الهِدَايَةُ *

Al-Hidáya, Books III. and IV, the most prevalent and authentic work on Hanifite Jurisprudence. It is the commentary on —

بِدَايَةُ الْمُجْتَدِي, Bidáyatul-Mubtadi, both the text and the commentary being by the same author. بِرَهَانَ الدِّينِ عَلَيَّ بْنِ أَبِي بَكْرٍ الْمَرْغِيْنَانِي

Burhān'ud-Dīn 'Alī bin Abī Bakr al-Margīnānī, d. 593 (1197). See Brook. I 376, also Hājī Khalfa, VI 479.

The contents of F 52b are wrong and consequently penned through. FF 241 and 244a are blank.

Bk III begins with كتاب البيوع

Bk IV ditto كتاب الشفعة (F 244b)

Dated, the 4th Sha'bān 1219. Written in Nasta'liq, by Abdul Wāhid, for Mawlawī Shaykh Mu'in'ud-Dīn, son of Shaykh Muhammad Najīb, inhabitant of Ja'farpūr.

No. XXIX.

Folios 611.

Lines 27.

Size $7\frac{1}{4} \times 4$.

* حاشية على الهدية

A commentary on الهدية al-Hidāya. The MS. being defective at the beginning, the author could not be ascertained.

The colophon, تمت الكتاب الهدية, shows that the title is الهدية Al-Hadyā.

Begins abruptly :

غاية استصغار لنفسه و نهاية تعظيم النبي صلى الله عليه وسلم قوله الى سيد الحق هادين صفة انبياء وكذا قوله داعمين صفة علماء لا حال اذ المنكرة اذا جعلت ذا حال وجب تقديم الحال عليها و اخلفهم علماء اي جعل العلماء خافعا الانبياء الى من من سناتهم *

FF262 b and 263a are blank.

F263b كتاب البيع begins

ما خوز من مديباع صمي يبعان لان كل من المتعاقدين بعد البيع يمد بامه الى صاحبه وهو عبارة عن مبادلة المال بالمال بالقراض
و يثبت بشبهة تكون بالنظر الى البيان اعتبارا بحق العبد روجه العكس
قدما و لرفع الامالة لم يجز العلم باعادته تاما و ليختم الكلام ه تمت الكتاب الهدية *

Probably the commentary is by مولوي آلهداد الجونپوري

Mawlawī Ilahdad al-Jawnpūrī. See اثار هندوستان

No. XXX.

Folios 370.

Lines 7.

Size $6\frac{1}{2} \times 3\frac{1}{2}$.

* كنز الدقائق

Kanzud-daqq'iq, a text on Hanafite Jurisprudence, by حافظ الدين ابوالبركات عبدالله بن احمد النسفي Hāfiz ud-Dīn abūl-Barakāt

'Abdilláh bin Aḥmad an-Nasafí. d. 710 (1310). The text has numerous commentaries, *cf* Brock. II 196, and Ḥájî Khalfa V 249.

FF 2, 364-370 are replaced recently.

Not dated. Early 18th century. Written in naskh, with notes on the margin.

Begins: — الحمد لله الذي عز العلم في الأعصار

No. XXXI.

Folios 246.

Lines 8.

Size 6 × 3.

THE SAME.

FF 117, 118, 237—240 are blank, but the text is complete. Not dated. 18th century. Written in modern nastá'liq, by Ḥamíd ud-Dîn, son of Khundkár Hilálud-Dîn.

No. XXXII.

Folios 227.

Lines 9.

Size 6½ × 3½.

THE SAME.

The last 4 folios contain only 5 lines.

The following quartain in conclusion, containing ohronogram, gives the date of MS. and scribe's name, Mu'izz ud-Dîn.

نسخة كنز الدقایق چون معزالدين نوهت
تا بماند یادگارے اندرین عالم مدام
کرد مسعود از بی تاریخ اتمامش سوال
گفتمش. "کنز دقایق یوم نیکو شد تمام"

The words within commas = 1219, A.H.

Written in fair naskh.

No. XXXIII.

Folios 220.

Lines 17.

Size 6¾ × 3¾.

شرح الوقایة *

Sharh ul-Wiqáyah, a very popular work on jurisprudence of the Hanifites, by the author of حل غوامض التنقیح mentioned above. The work is a commentary on وقایة الروایة في مسائل الهدایة *cf* Brock. I 376.

FF 1 and 2, recently added, contain a table of contents. F4 is misplaced before F3.

Beginning on F4b, Sharḥ ul-Wiqáyah ends on F217a.

Dated, the 17th Šafar, 1120 A.H. Written in small rough nasta'liq, the text and commentary being indicated by letters م and ش .

Scribe: Sayfud-Dín, son of Badr ud-Dín.

FF 217b—220b contain, diagonally written, a pamphlet, in Persian on فرایض or the Law of Inheritance by یعقوب بن عثمان الجرحی Ya'qûb bin Usmán al-Jarḥî.

In the end, one folio of الاشباه والنظائر Al-ashbâh wan-Nazá'ir has been bound along with the MS., through the negligence of the binder.

Sharḥ ul-Wiqáyah begins:—

الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله واصحابه اجمعين

The pamphlet begins:—

الحمد لله الذي له السموات والارض وهو على كل شئ قدير *

No. XXXIV.

Folios 225.

Lines 21.

Size $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Dated the 3rd year of the reign of Bahádur Sháh, i.e. 1120 A.H. Written in fair nasta'liq, the text of Wiqáyaht-ar-riwáyah being in naskh.

Scribe: Muḥibbu'lláh, son of Kamálu'lláh.

No. XXXV.

Folios 438.

Lines 15.

Size 6×3 .

THE SAME.

F7 is misplaced before F6. Many folios have been cut on the top or otherwise damaged, and the lines thus made defective, have been completed on pieces of paper pasted over recently. Begins on F2b, ends on 437. Profuse notes are written on the margin.

FF 437b and 438a contain a quotation from the writings of Kamál Bádsháhzáda, describing the seven stages of فقه or men versed in Muhammadan Law.

Dated, the 27th Rajab, 1134; at Sháh Jahánábád (Delhi), in the reign of Muḥammad Shah. Written in naskh.

No. XXXVI.

Folios 367.

Lines 20-21. Size $6\frac{1}{4} \times 3\frac{1}{4}$ (not uniform).

* ذخيرة العقبي

Dakhîratu'l-'uqbâ, a commentary on Sharḥ ul-Wiqáyah above, by Yûsuf bin Junayd better known as Akhî Chalpî 'al-Tuqâtî, d. 904 (1499). cf Brock. II, 227, also Hâjî Khalfa VI, 460. Date of composition 891 A.H.

F8 is misplaced between FF1 and 2. FF1—3 recently added in modern paper.

Dated, 17th Sha'ban, 1143A.H. FF4—11, 30—39, 41—50 are written in small elegant naskh, the rest being in varieties of nasta'liq

Begins: الحمد لله الذي شرح مدار الشريعة الغراء

No. XXXVII.

Folios 379.

Lines 29.

Size $8\frac{1}{4} \times 5$.

* فتاوى بزازية

Fatâwâ Bazzâziyyah, a work on Hanifite Jurisprudence by Hâfizud Dîn Muḥammad bin Muḥammad al-Bazzâzî al-Kardarî, d. 827 (1424). See Brock. II 225, and Hâjî Khalfa II 49. Printed in Kazan 1308 A. H.

Dated, the 27th Rabi I, 1084, or the 10th year of Aurangzîb's reign. Written in naskh. Scribe: Muḥammad Afḍal, son of Shaykh Raḥmatullah.

Begins: حمد لمن دعى الى دار السلام بمحمد عليه افضل الصلوة والسلام

The MS. bears the signature of J. H. Harrington who purchased it for the Madrasa Library.

No. XXXVIII.

Folios 331.

Lines 31.

Size $8\frac{1}{2} \times 5$.

* درر الحکم فی شرح غرر الاحکام

Duraru'l-Hukkâm, a commentary on Guraru'l-Ahkâm, a work on Hanifite Jurisprudence, both by the same author,—

Muḥammad bin Farámurz bin 'Alî Mullá Khusrâw, d. 885 (1480). For a full account of the work, see Hâjî Khalfa IV 312; also Brock. II 226.

The manuscript is incomplete; at the beginning one folio is wanting, and it ends where the chapter on *وصايا الوالي* begins.

A table of contents has been added in the end in a very recent hand.

The text is given in red, while the commentary is in black ink. The black has eaten into the paper in many places.

Not dated. 18th century. Written in naskh. After the introduction the commentary begins thus:

بسم الله الرحمن الرحيم الباء للملابسة والظرف مستقر حال من ضمير
ابتداء الكتاب الع

No. XXXIX.

FF197.

Lines 17.

Size 8 × 4.

الاشباه والنظائر *

Al-ashbāh wa'n-Nazā'ir, a treatise on Hanifite Jurisprudence, by

زَيْنُ الْعَابِدِينَ بْنِ الْإِبْرَاهِيمِ الْمَعْرُوفِ بِابْنِ نُجَيْمٍ Zaynu'l-'Abidîn bin Ibrâhîm better known as Ibn Nujaym; d 970 (1563). Composed, 969 A. H. The author tells us in the introduction that the present work was written with the object of supplying the want of a proper work for Hanifites, on the lines of the work bearing the same title by Tâju'd-Dîn as-Sabkî. d. 771 (1370). (*vide* Brock. II, 90.) The work is divided into 7 فُتُوح or sections; See Hâjî Khalfâ I, 309, also Brock. II, 310.

The manuscript is incomplete. Part V begins on F 194a bottom.

Ends:—

في الوكالة والحيلة في جواز شراء الوكيل بالمعين لنفسه ان يشتريه بخلاف جنس
ما امر به او باكثر مما امر اذ يصرح بالشراء لنفسه

Not dated. 19th century. Written in a fair nasta'liq.

Begins:

الحمد لله على ما انعم و صلى الله تعالى على سيدنا محمد و سلم

No. XL.

Folios 192.

Lines 19.

Size 6½ × 3¾.

فتاوى ابراهيم شاهي *

Fatâwâ 'Ibrâhîm Shâhî, a collection of opinions and decisions of particular law-cases by احمد بن محمد الملقب بنظام الحيلاني

Muhammad known as Nizám al-Jilání, dedicated to Ibráhím 'Adil Shah, King of Bîjápúr, reigned 1535—58 A. D.

The work is unknown to Brockelman. The Rámpur Library possesses two copies of the work.

The manuscript is only the 2nd vol.; beginning with كتاب النكاح it ends with كتاب الخنثي

The manuscript is defective at the beginning; 4 folios missing. FF5—8 are cut at the top, 2 lines disappearing. Dated, the 17th Ramaḍán, 1216. Written in a small nasta'lîq. Scribe: Muhibbu'd-Dîn of Anwárpûr.

No. XLI.

Folios 331.

Lines 19.

Size $7 \times 3\frac{1}{4}$.

* فناربي حمادية

Fatáwa Ḥamádiyah, a collection of particular instances of Muhammadan Law by حسام المقتي الناكوري Abu'l Faṭḥ Rukn bin Hisám al-Mufti an-Nákûrî.

The author tells us in the introduction that when he came to Nahrwála, a city in Gujrat, he entered the assembly of—حماد الدين—Ḥamádu'd-Dîn Aḥmad bin Qáḍî Akram, who was قاضي اكرم or Chief Justice. He conferred on the author and his son, Mawláná Dá'úd, the duties of Legal Remembrancer, which led to the present compilation by their joint effort. In this work they have collected all the authentic and reliable opinions of فقهاء (the learned in law) with regard to particular cases, such as were the voice of the majority.

Then he gives a long list of books, wherefrom he has taken his materials, and which he has used as authorities. In Fatáwa 'Alamgîrî this work is very frequently cited as an authority. The work was, therefore, probably composed about 1000 A. H.

Curiously enough the work as well as the author are totally unknown to Brockelmann.

The work was lithographed by the Asiatic Society in the year 1825.

The last folio has been replaced recently. Not dated.

18th century. Written in Naskh with scanty notes on the margin.

Begins الحمد لله الذي نور قلوب المؤمنين بنور التوحيد والإيمان

No. XLII, A, B, and C.

Lines 27 or 29.

Size 9 × 5½.

* فتاوى عالمگیری

Fatāwā 'Ālamgîrî, an exhaustive collection of opinions regarding particular instances of Muhammadan Law, composed by a commission presided over by Shaykh Nizām, appointed by Emperor Sultan Muhiyud-Dîn Awrangzib 'Ālamgîr, reigned 1069—1118 A. H, or 1659—1707 A. D. Cf Brock. II 417. The work has been frequently lithographed and printed and is very popular in India.

Complete, bound in 3 vols.

No. XLIIA.

Vol. I.—FF573. Contains Parts I and 2.

Part I from كتاب الطهارة to كتاب الحج , inclusive, (FF1—131).

Part II from كتاب النكاح to كتاب الوقف inclusive, (FF132b—End).

F66 is missing.

No. XLIIB.

Vol. II.—FF602. Contains only Part III of the work, from كتاب الغصب to كتاب البيع inclusive.

Two original folios at the beginning are recently replaced by 4 folios.

No. XLIIC.

Vol. III.—FF416. Contains Part IV of the work. From كتاب الفرائض to كتاب الشفعة inclusive.

FF1,411—416 are replaced in a recent hand.

Dated, at the end of Part I, the 14th Shawwāl, 1112 A. H., written in a small elegant nasta'liq.

Begins:—

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وآله
و أصحابه أجمعين *

No. XLIII.

FF607.

Lines 25.

Size $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Only the Part II from كتاب الوقف to كتاب النكاح with a table of contents at the beginning.

Not dated. 18th century. Written in a small good naskh, within borders ruled in black and red, on excellent paper.

No. XLIV.

Folios 225.

Lines 25.

Size $8 \times 4\frac{3}{4}$.

The same.

Only the 1st one-third portion of Part III of the work. From كتاب ادب القاضي to كتاب البيوع inclusive.

Folios are much misplaced especially at the end.

No. XLV.

FF 205.

Lines 25.

Size $8\frac{1}{2} \times 5$.

The same.

Only the last one-third portion of Part III of the work. From كتاب الغصب to كتاب الاجارة inclusive.

These two manuscripts together form the beginning and the concluding portions of the Part III of the entire work. Between them, from كتاب الهبة to كتاب الشهادات, inclusive, is wanting. They are both in the same hand—a small elegant naskh.

The colophon at the conclusion of the latter manuscript runs thus:
تم بتوفيق الله الملك التقدير الربع الثالث من فتاوى إمامنا سيدي عالمگیری
بذاربغ خمس من شهر جمادى الأولى سنة ٣٠ سنة جلوس سيدينا
ثلاثون من هجرة النبوة نعوذ برسالة

Probably the words **والف** are omitted in the end. Thus the date of manuscript appears to be the 5th Jamádî I, 1097 A. H.

No. XLVI.

FF529. Lines 21, sometimes 20 or 24. Size 10 × 4.

The same.

Only the 2nd half of Part III of the work, from **كتاب الاقرار** to **كتاب الغصب** Incomplete at the end.

FF496 to end written in a neat elegant naskh, the rest being in good nasta'liq.

F1a where the manuscript begins is decorated at the top. Not dated Early 18th century.

No. XLVII.

FF573. Lines 25 Size 11 × 5½.

The same.

Part IV complete, from **كتاب الفرائض** to **كتاب الشفعة** Contains a table of contents at the beginning. Not dated. Early 18th Century. Written in neat good naskh.

LAW OF INHERITANCE.

No. XLVIII.

FF117 Lines 5 Size 4¼ × 2. Sometimes lines are 2½ inches long.

فرائض السراجية *

Fará'idu's-Sirájîyah, the famous treatise on Law of inheritance, by Siráju'd-Dîn **سراج الدين ابو طاهر محمد بن محمد بن عبد الرشيد السجائوندي** Abu Táhir Muḥammad bin Muḥammad bin 'Abdu'r-Rashîd as-Sajáwandî, of the 6th century A. H. Hájî Khalfa gives the title as Fará'idu's-Sajáwandî (*vide* IV 399). See also Brock. I, 379.

Both at the beginning and end of the manuscript various notes are written indifferently. Beginning on F 9b, ends on F114b. Written

in nasta'liq, some parts being in naskh. Dated, the 2nd Du'l-Hajj 1094 A. H.

Begins: الحمد لله رب العالمين حمد الشاكرين

THEOLOGY.

No. XLIX.

Folios 458.

Lines 25

Size $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح المواقف *

A commentary on *علم الكلام* al Mawāqif fī 'ilmi'l-kalām, a text on Theology by *قاضي عضد الدين عبدالرحمن بن احمد الانبجي* Qādī 'Aḍud ud-Dīn 'Abd ur-Raḥmān bin Aḥmad al-Fjī d. 756 (1355).

Commentator *سيد الشريف علي بن محمد الجرجاني* Sayyad Ash-Sharīf 'Alī bin Muḥammad al-Jurjānī, d. 816 (1413). Cf. Brock. II, 208-9. Berl. Cat. No. 1801.

The commentary was completed in early Shawwāl 807 A.H., at Samarqand.

FF 1—12 are in a recent hand; about 20 folios after that are much worm-eaten, and pasted over, the defective portions being completed in a recent hand.

Dated, 1003 A.H. Written, at Samarqand, in a small neat nasta'liq, within borders ruled in blue and red. The name of the scribe has been curiously erased.

Begins:—

صالحان من تقدمت سمحات جماله عن صمة الحوادث و الزوال بعد
فان ائفع المطالب حالا وصآلا و ارفع العارب مغعة و كمالا الخ

No. L.

Folios 75.

Lines 23.

Size $7\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Only the الموقف الثاني في الامور العامة .

Folios are misplaced in the following order:—9, 13, 11, 12, 10, 14—18, 22, 23, 20, 21, 24—

F 19 is wanting.

Not dated 17th Century Nim-Shikasta.

Begins :

الموقف الثاني في الاصور امامة اي صالا يختص لقسم من اقسام الموجود
التي هي الواجب والجمهور والعرض فاما ان يشتمل الاقسام الثلاثة الم

No. LI.

Folios 101.

Lines 17.

Size 7 × 4.

The same.

Only the امامة الثاني في الامور امامة . Between FF40 and 41 is a gap of over 25 folios. The missing portion being from—

خاتمة المقصد الرابع من المرصد الثالث to المقصد الثامن من المرصد الثاني

The following folios are misplaced in the following order : 74, 77, 75, 76, 78—81, 85, 84, 83, 82, 86. Between FF 77 and 78 is another gap, only a few folios missing. F 100 bound inversely.

Not dated. Early 18th century. Written in Nim Shikasta.

No. LII.

Folios 159.

Lines 25.

Size 7 × 3½.

حاشية على الشرح المواقف *

A commentary on شرح المواقف , Sharḥu'l-Mawáqif.

The MS. wants the usual preface, and the author could not be ascertained.

Not dated. Early 18th century. Written in a fair naskh.

Begins : —

قرره ضمن المصنر تقدمة الله بغفرانه خطبة كتابه الاشارة الى مقاصد
علم الكلام رماية لحرارة الامتثال فيسمل ولا تيمنا لما كان نسبة البسمة الى كل
ذي خطر من العلوم والحرف قرره العلي شانه امرة وحاله في ذلته
وصفاته و انعاله نقل عنه قدس سره لان العلي مبالغة في العالي
كالعلم في العالم الم

THEOSOPHY—SUFISM.

No. LIII.

Folios 502

Lines 30-32.

Size $9\frac{1}{4} \times 4\frac{3}{4}$.

احياء علوم الدين (نصف الثاني) *

Iḥyá'u 'ulûmi'd-Dîn, a great sufistic work by—

امام حجة الاسلام ابو حامد محمد بن محمد الغزالي الشافعي

Abû Ḥamid Muḥammad bin Muḥammad al-Ġazzālî, born 445 (1059); died 505 (1111).

The entire work is divided into 4 broad divisions:

المنجيات (4), المهلكات (3), العادات (2), العبادات (1)

See Hâjî Khalfa I 180; Brock. I 420-22; Ar. Cat. Br. Mus. pp. 337, 386 and 658.

This MS. is only the 2nd half of the work, viz:—

المنجيات and المهلكات

FF1 and 2 are recently replaced.

Part III of the work المهلكات begins on F 1 b:—

الحمد لله الذي يتخير دون ادراك حلال (؟ جلاله) القلوب والخواطر

Ends on F 222a, FF222 and 223a being blank.

Part IV of the work المنجيات begins on F 223 b—

الحمد لله الذي بتكميده يستفتح كل كتاب

Dated, the 2nd Šafar, 925 A.H.

Written in an elegant Turkish naskh.

No. LIV.

Folios 218

Lines 13.

Size $4\frac{1}{2} \times 2\frac{1}{4}$.

كتاب الالف — كتاب الاحدية *

Kitābu'l-alif or Kitābu'l-aḥādīyat, a Šufistic mystical work by
 Muhîyu'd-Dîn Muḥammad bin 'Alî bin al-'Arabî, d. 638 (1240).

See Hâjî Khalfa V 50; Brock. I 445; Cat. Berl. No. 2971.

The MS. ends on F 218a. Then follow 7 folios, whereof the latter
 5 contain medical prescriptions.

Not dated. 17th century. Written in a beautiful Nimschikasta, within borders ruled with red 'unwáns.

Begins :—

احدية حمد الواحد في وحدانية هذا كتاب الالف وهو كتاب الاحدية
جائكم به رسولها الواحد بعد فان الاحدية موطن الاهد عايتها حجاب العزة
لا يرفع اهدا الخ

No. LV.

Folios 155.

Lines 9.

Size $5\frac{3}{4} \times 3\frac{1}{4}$.

عين العلم *

'Aynu'l-'ilm, a treatise on Sufism.

Mulla 'Alî al-Qârî, d. 1040 A. H., wrote a commentary on this text in which, agreeing with ابن حجر Ibn Hajar, he said that the author is an Indian, but according to Hâjî Khalfa and others it is by محمد بن عثمان بن عمر البلخي

Muḥammad bin 'Uṣmān bin 'Umar al-Balkhî, d. 800 A. H.

See Hâjî Khalfa IV 283.

In the Berlin Library catalogue the title of the work is given as مناهج العارفين Manâhiju'l 'Arifin (see No. 3064), and the author is said to be عبدالله بن مبدل الرحمن المدائني 'Abd'ullâh bin 'Abdur Raḥmân al-Madâ'inî. See also Hâjî Khalfa VI 13063.

The work is divided into 20 chapters and a Khâtima.

The preface is in rhymed prose.

Dated, the 8th Rabî 'I, 1090, A. H. Written in a rough but neat naskh. Scribe : حاجي مجد الله بن شيخ ناصر الكاشغامي Hâjî 'Abdu'llâh bin Shaykh Nâsir al-Khashnâmî.

Begins : يارب ياربنا اسمك ابتدي و بك اقتدي و بنور قدسك اهتدي

PHILOSOPHY.

NATURAL AND INTELLECTUAL.

No. LVI.

Folios 484.

Lines 15.

Size 6 × 3.

* البرهان في اسرار الميزان (المجلد الثاني)

Al-Burhán fî Asrârî'l-Mîzân, a great philosophical work in 4 vols. by علي بن ايدمر بن ملي السجادي Alî bin Aydamur bin 'Alî al-Jildakî, d. 734 (1342).

Cf. Brock. II, 138; Berl. cat. No. 4185. Cat. Br. Museum 745.

The MS. contains only the 2nd vol.

Not dated. 17th century. Written in a fair naskh.

Begins: الحمد لله الملك الحق الوجود الخالق الباري المبدع المختار

No. LVII.

Folios 76.

Lines 19.

Size 6½ × 3.

* شرح هداية الحكمه للمبيدي

A commentary on Hidāyatul-Hikmah, a text on Philosophy, by اثير الدين مفضل عمر لاهوري Aṣṭirū'd-Dīn Mufaddal. 'Umar al-Abharî d. 660 (1262).

Commentator: حسين بن معين الدين المبيدي Husayn bin Mu'innu'd-Dīn al-Maybudî, d. 890 (1485).

The commentary was composed in 880 (1475). It has been frequently printed and lithographed in India.

See Brock. I 464. Cat. Berl. No. 5065.

FF. 17 and 18 are misplaced between FF. 23 and 24.

Not dated. 17th century. Written in Nîm-shikasta. Begins on F. 26 :

الهداية امر من له به وكل شي يعود اليه له الحمد على ما انعم علينا سوابق النعم..... و بعد فيقول المعظم بلطف الابدي حسين بن معين الدين المبيدي

No. LVIII.

Folios 170.

Lines 20-23.

Size 7 × 4.

* الشمس البازغة

Ash Shamsu'l Bázigah, the commentary on الحكمة البالغة Al-Hikmatu'l Báligā, a treatise on Philosophy.

Both text and commentary are by the same author—

ملا محمود الجوزدوري الفاروقي

Mulla Maḥmūd al-Jawnpūri al-Fārūqī, d. 1062 A. H.

For an account of the author see آثار هندوستان في نسخة المرجان also Brock. II, 420.

Some folios at the beginning are dislocated. F170 is placed inversely. The MS. is incomplete at the end. The work has been lithographed in India.

Not dated. 18th century. Written in a rough nasta'liq.

Begins: الحمد لله حمد الشاكرين واصلى على محمد وآله الطاهرين

LOGIC-DEDUCTION.

No. LIX.

Folios 384.

Lines 19.

Size $6 \times 3\frac{1}{2}$

لوامع الاسرار شرح مطالع الانوار *

Lawāmi'ul-Asrār fī sharḥi Maṭāli'ul-anwār. A commentary on مطالع الانوار a famous text on logic (Deduction) by—

قاضي سراج الدين بن ابي بكر الارموي Qāḍī Sirāj-ud-Dīn bin Abī Bakr Al-armawī, d. 682 (1283).

Author:— قطب الدين محمد بن محمد الرازي Qutbud-Dīn Muḥammad bin Muḥammad Ar-Rāzi, d. 766—1364. See Brock. I, 467; Berl. cat. No. 5087.8, also Hājī Khalfa, V 595.

Between FF 266 and 267 is a gap, some folios missing. FF 306a, 313a, 313b, 317b, 318a, 323a are left partially blank for diagrams.

This commentary is generally known as شرح مطالع Not dated. 18th century. Written in a slanting nasta'liq.

Begins: الحمد لله فياض ذو ارف العوارف و ملهم حقايق المعارف

No. LX.

Folios 209.

Lines 19.

Size $7\frac{1}{4} \times 3\frac{1}{2}$.

I FF. 1—70b حاشيه مير زاهد علي حاشيه ملا جلال *

A commentary on the commentary of —

جلال الدين محمد بن اسعد الصديقي الدواني

Jalálud-dîn Muḥammad bin As'adiṣ-ṣiddiqi ad-dawwání, d. 907 (1502) on Taftázání's Tahzibu'l-Mantiq. Commentator —

See Ind. Office Cat. 544. *ميرزا محمد بن القاضي محمد اسام الهروي الكا بلى*

For an account of his life see *سيرة المرجان في آثار هندوستان* Chap. II.

Begins :

قوله الحمد هو آة المراد بالحمد المعني المصدري و هو ما يعبر عنه بالفارسية
F 71a is blank. به ستودن .

II. FF 71b—end

*حاشية مير ابوالفتح **

A commentary by *مير ابوالفتح السعيدى* Mîr Ahu'l Fathî's Sa'idî, d. 950 (1544), on Jalál's Commentary (see above). This latter commentary on Tahzibu'l-Mantiq being incomplete, the author says after finishing his commentary (F172b)—

ان قد تمت الكواشي الجميلة الجلالية هنالك فلا باس علينا ان نكتب بعد ذلك
ملحق اصل المتن ما يتعلق بحل مواضعه المشككة الخ

The words *اصل المتن* refers to تهذيب المنطق . Then he (*مير ابوالفتح*) gives a supplement to Jalál's commentary on Taftázání's text. See Broek. II 215.

Begins :

الحمد لله ملحق تهذيب المنطق و الكلام..... الحمد هو الوصف بالجميل آة
الباء اما صلة الوصف

Dated, on F 70a, the 17th Du'l Hajj, 1115A.H. Written in a fair nasta'liq. The 1st commentary contains notes written on the margin in a very rough hand.

No. LXI.

Folios 61.

Lines 28-31.

Size 8½ × 4½

*شرح سلم العلوم (قاضي مبارك) **

A commentary on Sullamul-'ulûm, a text on logic by *اللبهاري* Muḥibbu'lláh Al-Bihârî, d. 1119 A. H. (the author of *المسلم* see above.)

Author: *محمد بن مبارك بن محمد دائم ادهمي فاروقي* Muhammad bin Mubârak bin Muḥammad Dâ'im Adhamî Fârûqî See Broek. II 421.

On F 32a begins تصديقات . Only the 1st half of the commentary, viz., the portion of التصورات is well known and has been lithographed.

The colophon runs thus: —

قدتم الشرح بفضل الله تبارك وتعالى من يد مبددة محمد مبارك في سنة
الف و مائة و ثلث و اربعين من الهجرة في سابع شهر ربيع الاول يوم الخميس في
بلدة شاه جهان آباد *

The date, the 7th Rabî'I, 1143A.H., is certainly that of composition but, though the scribe's name is محمد مبارك Muḥammad Mubárak, the MS. cannot possibly be autographed being written in such a bad nasta'liq.

Begins: سبحانك اللهم انا نحمدك بالانك ونشكرك بنعمائك

RHETORIC.

No. LXII.

Folios 193.

Lines 25.

Size 8 × 4½.

المطال *

Al-Muṭawwal or Ash-Sharh'ul Kabîr or the larger commentary by Sa'dud-Dîn Mas'ûd bin 'Umar at-Taftázání on تلخيص المفتاح a treatise on rhetoric by محمد بن مبدد الرحمن القزويني Jamálu'd-Dîn Muḥammad bin 'Abdu'r Raḥmân al-Qazwînî, Khatîb or preacher of the big mosque at Damascus, d. 739/1338. This Talkhîṣu'l Miftâḥ is an abstract of كتاب مفتاح العلوم Kitâb Miftâḥu'l-'Ulûm by Sakkâkî. Author: At التلويح At Talwîḥ above; also cf. Hâjî Khalfa II 408, and Brook. I-295, II-215. The authors says at the conclusion of the work that Al-Muṭawwal was begun at Jurjân on the 2nd Ramaḍân 742, and completed at Hirât, on the 11th Şafar 748.

Dated, Rabi' II, 780A.H. This MS written in author's lifetime, was either copied from or collated with the author's autograph. Written in good naskh with notes on the margin, and corrections not improbably in author's own hand.

Scribe إسحاق بن مسعود بن احمد بن محمد Ishâq bin Mas'ûd bin Aḥmad bin Muḥammad.

Begins: الحمد لله الذي اوهنا حقايق المعاني و دقايق البديان

The work has been repeatedly printed and lithographed, and is much read and taught in India.

No. LXIII.

Folios 207.

Lines 23.

Size 7 × 3½.

The same.

FF 1 and 2 are replaced recently. Copious notes are written on the margin. Written in several hands, both naskh and nasta'liq. Only some lines from epilogue of the author at the end are wanting to complete the MS. probably one folio has been lost. After Muṭawwal, 16 folios of مختصر المعاني Mukhtaṣarul-Ma'ānī, (see below) are bound, hand and paper both differing.

Not dated. 18th century.

No. LXIV.

Folios 223.

Lines 22.

Size 7 × 4.

The same.

Introduction is wanting. Begins:

قال المصنف رح ————— الحمد افتتح كتابه بعد التقدمة بالتسمية

الحمد لله رب العالمين F 221 is replaced recently in modern nasta'liq.

Al-Muṭawwal ends on F. 221b.

FF. 222 and 223 contain, written in modern nasta'liq, the remnants of some pamphlet, discussing the meaning of بيوت. Written in naskh with copious marginal notes. Not dated. 18th century. The MS. bears the signature of J. H. Harrington.

No. LXV.

Folios 323.

Size 9 × 5½

FF 1—3 contain various notes in several hands.

FF4b—158a المطول above, lines 34.

Written in fair naskh with notes on the margin or interleaved leaflets. Dated 1101A.H. Rabi'I. Scribe: 'Abdu'l Qādir bin 'Alī bin Aḥmadu'llāh.

FF 159b—323a المطول ملي الجاوي الغاضل ll. 32 or the commentary by Ḥasan Chalapī bin Muḥammad Shāh Al-Fanārī, d. 886/1481 on Al-Muṭawwal. cf. Brook. I, 295 and Berl. Cat. No. 7203.

On F. 159a. a short account of the author's life is quoted from طبقات الكوفية في السادات الكوفية by Maḥmūd bin Sulaymān al-Kūfī. Written in a rough naskḥ. The two works differ both in hand and paper.

Dated the 9th Šafar 1034A.H.

The commentary on Al-Muṭawwal begins:—

الحمد لله الذي شرح صدور ارباب الازمان *

No. LXVI.

Folios 742.

Lines 9.

Size $7\frac{1}{2} \times 3\frac{1}{4}$.

* مختصر المعاني

Mukhtaṣaru'l mā'ānī or Ash-Sarḥu's Šagīr, or the smaller commentary by Sa'duddīn Mas'ūd bin 'Umar al-Taftāzānī, on Talkhīsu'l-miftāḥ, see المطول Al-Muṭawwal, above. Cf. Broek. I, 295.

Written in a neat elegant naskḥ. Not dated 18th century.

Begins:— الحمد لك يا من شرح صدورنا للمخلص البديان

GRAMMAR.

(SYNTAX.)

No. LXVII.

Folios 198.

Lines 20.

Size $6\frac{1}{2} \times 3\frac{1}{4}$

* مغني اللبيب عن كتب الاعراب

Muḡnī 'l-Labīb 'an kutubī'l-a'arīb, a treatise on نحو or Arabio syntax, by—

جمال الدين ابو محمد مبداله بن يوسف بن احمد بن مبداله بن هشام الانصاري.

Jamālu'd-Dīn Abū Muḥammad 'Abdullāh bin Yūsuf bin Aḥmad bin 'Abdullāh bin Hishām al-Anṣarī, d 761/1360. The work is divided into 8 parts called ابواب. This MS. is only the باب الاول or the first part: وذكر اقسامها (اي الحروف) Cf. Berl. cat. No. 6725; Broek. II, 23, and Ḥājī khalfa V 655. The work was composed at Mecca in 749A.H.

A marginal note gives the date 1155 A.H. The MS. is possibly a little older.

Written in an elegant small naskh, within red-ruled borders.

Begins:—

قال سيدنا و شيخنا الامام ابا عبد الله عليه افضل
والصلوة والسلام على سيدنا محمد وآله فان اولي ما نقتصره القرائح الغ *

No. LXVIII.

Folios 311.

Lines 11.

Size $5\frac{1}{2} \times 3$.

The same.

From الباب الثاني to the end, or the vol. II.

Not dated. 18th century. Written in a fair Indian Ta'liq.

Begins:

الباب الثاني من الكتاب في تفسير الجملة وذكر أقسامها واحكامها *

No. LXIX.

Folios 213.

Lines 17. Sometimes 19. Size 6×3 .

الفوائد الضيائية *

Al-Fawá'id uḍḍiyá'iyah, a very popular commentary on Ibn Hájib's

Al Káfiyah, by الامام نور الدين الجامي Mullá ' Abdur-Rahmán bin Aḥmad Nûrud-Dîn al-Jámi, d. 898 (1492). See Brock. I. 304, where الفوائد is evidently a misprint for الفوائد

The MS. is arbitrarily divided by the binder in two vols. bound separately.

No. LXIXA.

1 Vol. I containing FF 1—109, and

No. LXIXB.

2 Vol. II. FF 110—213.

The author says in the Introduction that he composed this work for the sake of his son ضياء الدين يوسف after whom it is named.

One folio in the end is missing. The MS. ends.—

و هذه الامثلة رقت على ترتيب تعريفها الواقع في كتب التصريف

Not dated. 18th century. Written in a rough minute nasta'liq with notes in the margin.

Begins :—

أحمد لوليه والصلاة على نبيه و على آله و أصحابه المتأدبين بادابه *

This work has been printed and frequently lithographed and is very popular and prevalent in India, where it is generally known as شرح ملا جامي

No. LXX.

Folios 220.

Lines 19-21.

Size $8\frac{1}{2} \times 4$.

I. FF 1—119A * حاشية عبدالغفور اللاري the commentary by 'Abdul-Ġafūr al-Lāri, d. 912 (1506), on فرائد الضيائية Fawā'id uḍ-ḍiya'iyah, above. This 'Abdul-Ġafūr is said to be pupil of Jāmi, the author of الفرائد الضيائية See Brock. I 304.

This commentary is only on a portion of Jāmi's work, as Al-Lāri did not survive to complete it.

Begins without any introduction.—

قوله احمد مصدر معلوم و اللام للجنس *

and ends on F119A :—

قوله وجه اكثر الخ و ان وجه البناء.....وهي لا تحصل الا بتقدير البناء لانه اذا عرب منع الصرف فلم يكسر *

FF 119b and 120a contain notes quoted from Mullá Zāda and others. FF. 120b and 121a are blank.

II FF 121b to the end

, or the

تكملة لحاشية الفضل اللاري على فرائد الضيائية *

supplement to Al-Lāri's commentary by السيد الحكيم 'Abdu'l-Hakīm as-Siyālkūtī, d. 1062 (1652).

Begins on F 121b

قوله اي المركبات المحدودة آه اي فيما سبق بقوله وهي المضمومات

ends

حيث اورد بحث الذوق المخففة في آخر الكتاب و تمه بالالف الذي هو ساكن ابداء
اشارة لاستدراحة بالخفة هذا آخر ما اوردت من تحقيق مباحث الفعل واخرى
من الشرح العتيق.....

For the commentary and its supplement see Berl. Nos. 6577-8.

Dated 1234 A.H. Written in a small fair modern nasta'liq.
Scribe : Wajiu'd dîn.

No. LXXI.

Folios 156.

Lines 25.

Size $8\frac{1}{2} \times 4\frac{1}{4}$.

* حاشية عبد الحكيم علي حاشية عبد الغفور

A commentary on the commentary of 'Abdulgafûr al-Lâri, above, by 'Abdu'l-Ḥakîm as-Siyâlkûtî. This Siyâlkûtî wrote not only a supplement to, but also a commentary on the Al-Lâri's commentary on. فوايد الضيائية Fawâ'idu'dḍiyâ'iyya see above.

F 64b is blank. F 64a fills up an omission in F 65a, 5th line from the bottom. F 63b is continued on F 65a.

Colophon runs : —

تمت الحاشية الشريفة من تصنيف مولوي مبداء الحكيم رحمه الله تعالى
المتعلقة بحاشية مبداء الغفور الاري *

Dated the 19th Jamâdî I., 1237. Written in a modern minute nasta'liq.

Begins :—

قوله مصدر المعلوم وهو الاظهر لكونه معدولا من همدت الله للدلالة على العموم
والدوام *
قوله اذهي امر مستحسن لحصول المجازسة اللفظية الى الذقل الحاصل
من الراء *

No. LXXII.

Folios 216.

Lines 17.

Size 6 + 3.

* تمرين الطالب في صناعة الاعراب

Tamrinu't-Tâlib (? Tullâb) fi Şanâ'ati'li'râb, a commentary by Khâlid bin 'Abdullâh at Azharî, d. 905 (1499) جمال الدين ابو مبداء محمد بن مبداء الطائي المعروف بابن مالك النحوي

Jamálu'd-Dīn Abū 'Abdillāh Muḥammed bin 'Abdillāh al-Ṭā'ī known as Ibn Mālik an Naḥwī d. 672 (1273) *cf.* Ḥājī Khalfā I, 412; and Brock. I, 298; II, 27. The commentary was composed in 886 A.H.

This commentary, as the author tells us in the introduction, especially explains the more difficult words and phrases of the text.

Not dated. 18th century. Written in a fair nasta'liq.

Begins:

يقول الفقير الى مفرده الحمد لله الذي رفع قدر من اعرب بالشهادتين الخ

No. LXXIII.

Folios 162.

Lines 9.

Size $7\frac{3}{4} \times 3\frac{1}{2}$.

رساله في علم النحو *

A treatise on syntax by Mawlawī 'Abdu'l-Ḥaqq al-Khayrābādī, a well-known Indian writer of the last century.

The author says in the Introduction that the work was dedicated to Wājīd 'Alī Shāh, the late King of Oudh.

The MS. bears the seal of the king. Evidently this very copy was presented by the author to him, from whose Library at Garden Reach (Calcutta) where the king was residing as a State Prisoner, it was transferred to the Madrasa Library after his death.

Not dated. 19th century. Written in a fair nasta'liq.

Begins:—

يا مالك يوم الدين اياك نعبد و اياك نستعين و بعد فيقول العبد الفقير
..... فاقول الكلمة لفظ دال على معنى مفرد بالوضع الخ

GRAMMAR (ETYMOLOGY).

No. LXXIV.

Folios 160.

Lines 5.

Size $5 \times 2\frac{1}{2}$.

الشافيه *

Ash-Shāfiyah, the well-known concise text on صرف or Etymology
by ابو عمرو محمد بن عثمان بن معروف باين الشايب المكي

Alû 'Umar 'Usmân bin 'Umar known as Ibnu'l-Ĥájib al-Mâlikî d. 646 (1248). Cf. Brock. I, 305.

The text has numerous commentaries. Its style and method are similar to those of الكافية Al-Kâfiyah, its counterpart by the same author.

Dated 1216. Written in good naskh.

Begins:—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله وصحبه الطاهرين

No. LXXV.

Folios 113.

Lines 25.

Size 7 × 3.

حاشية. مراح الارواح *

A commentary on Mirâḥu'l-'arwâḥ, a text on علم الصرف Etymology by Aḥmad bin 'Alī bin Mas'ūd.

The colophon gives the name of the commentator, who could not be identified, in these words:

من تصنيف إمام العلماء الأنام والمصاحب الأعظم جلال رحمته الله المنعالم قدس
سورة العزيز

For other commentaries on the text see Brock II 21 and Ĥájî Khalfa, V 487.

Dated the 12th Du'l-Ĥajj, 1218. Written in Naskh up to F20 the rest being in a minute nasta'liq.

The MS. is incomplete at the beginning.

No. LXXVI.

Folios 238.

Lines 17.

Size 7 × 3 $\frac{3}{4}$.

شرح الأصول الكبرى *

A commentary on Al-Uṣûlu'l-Akbarî, which is a text on grammar (Etymology) by 'Alī Akbar bin 'Alī al-Ilāhábádî, some obscure author.

The commentator is unknown.

Not dated. Early 19th century. The text is written in a fair naskh, while the commentary is in fine nasta'liq.

الحمد لله الولي بكل برهان و بھان : begins اصول الكبرى

The commentary begins : بحمد الله الامنان الكريم

LEXICON.

No. LXXVII.

Folios 417.

Lines 29.

Size 10 x 7.

* **الصَّحاحُ فِي اللُّغَةِ**

Aṣ-Ṣiḥāḥ fil-luġah, the well-known lexicon of the Arabic language by **أبو نصر إسماعيل بن حماد الجوهري الفارابي** Abû Naṣr Ismâ'îl bin Hammâd al-Jawharî al-Fârâbî d 393 (1002). *cf*, Brock I 128. In arranging words in this lexicon, the last letter is taken first, then the first letter. The author says in the Introduction that this order of words is without precedent.

The Colophon gives only a portion of a name which is evidently that of the scribe; **... بن خواجه نظام الدين بن خواجه شهاب الدين الابد خان** bin Khāja Nizāmud-Dîn bin Khāja Shihābu'd-Dîn al-Abad Khān.

Not dated. The MS probably belongs to early 17th or 16th century. Written in more than one hand, both naskh and nasta'liq.

Begins **الحمد لله رب العالمين شكرا على نواله والصلوة على رسوله محمد وآله**
In other MSS extant the words "رب العالمين" are omitted; *cf*, Cat Br M p 227, also the MS in Khudā Bukhsh Khān's Library, Bānkipūr

No. LXXVIII.

Folios 530.

Lines 21.

Size $6\frac{2}{3} \times 3\frac{1}{3}$.* **الصَّراح**

Aṣ-Ṣurāḥ. The popular lexicon of Arabic condensed from **الصَّحاح** aṣ-Ṣiḥāḥ, above, with Persian meanings of words, the explanation being in Arabic.

Author: **أبو الفضل محمد بن عمر بن خالد المدعو بجمال القرشي**

The work was completed in 681 (1282). See Brock I 296. Hājī Khalfa, *vide* IV 101, states it as a Persian translation of **الصَّحاح** Aṣ-Ṣiḥāḥ. The author says in the Introduction that he was long in search of a correct and authentic copy of **الصَّحاح** aṣ-Ṣiḥāḥ which he found in the Library of **المدرسة الحمدية البهائية المسعدية** Al Madrasatu's

Ṣaḥibīyatu'l-Burhānīyatu'l-Mas'ūdiyyah at Kāshgār, and he condensed the same into the present lexicon, adding Persian meaning of words.

The date of composition given by Brock in page 128, Volume I, viz. 956 (1549) is inconsistent with that given in another page referred to above. See also Cat Ber 6947.

F 16 where the MS. begins, is decorated at the top. Dated the 10th Du'l Ḥajj 1094 A.H. or the 28th year of Emperor Aurangzib's reign. Written in a minute elegant naskh, within gold-ruled borders. Scribe Sayyad 'Ilāh Bakhsh Zanjánī.

Begins:

قال الفقير الى مولاه الغني به ممن سواه احمد الله و هو الممدود بكل اللغات
The MS. in Br M (*vide* Ar. Cat p. 467) begins thus

قال المفتقر الى احمد الله و هو الممدود على كل حال
المفتقر is probably the correct word; but بكل اللغات is certainly the more appropriate phrase.

The lexicon is very popular in India, among scholars and teachers, and has been frequently printed and lithographed, with a glossary of the more difficult words used in the lexicon, titled القراح Al-Qurāḥ, attached to it at the end.

No. LXXIX.

Folios 516.

Lines 33.

Size 7 $\frac{3}{4}$ × 4.

* القاموس المحيط

Al-Qāmūs al-muḥīt, an Arabic lexicon by—

ابوظاهر محمد بن يعقوب بن ابراهيم مجدد الدين الشيرازي الفيروز آبادي

Abu Ṭāhir Muḥammad bin Yá'qûb bin Ibrāhīm Majdu'd-Dîn ash-Shirāzī al-Firūzābādī d 817 (1414). For a full account of the author and his work consult Brock, 181-3, and Ḥājī Khalfa, IV 488. The method of arranging words laid down by aṣ-Ṣiḥāḥ has been followed in this lexicon.

FF1b and 2a are decorated. FF207-212, and 244,245 are blank modern paper, evidently placed to fill up the two gaps between امناس and المخرفش and before غبط. Written in a beautiful minute naskh with golden 'unwāns, within gold-ruled borders; vowel points given throughout. Dated the 22nd Shawwāl, 1058 A.H. Begins:

الحمد لله منطق البلغاء باللغة في البداوي

No. LXXX.

Folios 282

Lines 25

Size $7\frac{3}{4} \times 3\frac{1}{4}$

* مجمع البحار في غريب التنزيل ولطائف الاخبار *

Ma jma'ul-Bihār fī garā'ibī't-Tanzīl wa laṭā'ifī'l-Akḥbār, Vol II is a dictionary of words occurring in the Qur'ān and traditional saying, of the prophet, by جمال الدين محمد بن طاهر الصديقي الفتنى Jamālu'd-Dīn Muḥammad bin aṣ-Ṣiddīqī al-Fatawī d 936 (1578). See Brock II 416. Ḥājī Khalifa (*vide* V 394) says he was assassinated in 981 A. H. The author belongs to Pataar, a city in Gujrat, and was called ملك المحدثين or the King of authorities in traditions of the Prophet. See also Cat. Br M 756. The MS, after a short introduction, at once begins with الحاء المعجمة باب الحاء and ends with باب العين. The arrangement of words is ordinary alphabetical.

Written in a small fine naskh within gold-ruled borders.

Begins:

الحمد لله الذي هدانا لهذا وما كنا لنهتدى

DICTIONARY OF ANIMALS.

No. LXXXI.

Folios 406

Lines 26

Size $8\frac{1}{2} \times 5$

* حيوة الحيوان (الكبرى) *

Ḥayātu'l-Ḥaywān, the bigger, a dictionary of all the names of animals, alphabetically arranged, by—

شيخ جمال الدين محمد بن موسى الدميري الشافعي Shaykh Kamālu'd-Dīn Muḥammad bin Ḥisā ad-Damīrī aṣḥl-Shāfi', born 745-1344, died 808 (1405). Brock (*vide* II 138) gives Mūsā in place of 'Isā. See also Eer Cat. No. 6172. The work was composed in 773 A. H. Between FF 398 and 399 is a gap probably of only one or two folios. الوغل is continued from F' 399 on F' 399. From F' 399 to end appears recent addition. The date in the colophon, viz., 1188 A.H. belongs to this portion, but the M.S. up to F' 398 is apparently much older, not later than 1000 A.H. written in a fair naskh.

Begins:

الحمد لله الذي شرف نوع الانسان بالصغرين والعلب والالسان

DICTIONARY OF THE NAMES OF TRADITIONISTS.

No. LXXXII.

Folios 332.

Lines 23.

Size 6 × 4.

كتاب الاستيعاب في معرفة الأصحاب (المجلد الأول)

Kitābu'l-Istī'āb fī Ma'rafati'l-aṣḥāb, a work on أسماء الرجال or Biographical Dictionary, only volume I. Author —

أبو عمر يوسف بن عبد الله المعروف بابن عبد البر النمري القرطبي

Abū'umar Yūsuf bin 'Abdī'llāh, known as Ibn 'Abda'l Barr an-Namari al-Qartabī, born 368 (978), d 463 (1071); composed in 455 A.H. See Hāji Khalfa I, 276, and Brock I, 368.

The manuscript has in the beginning a short preface, presumably written by some of the author's pupils, which gives a brief biographical sketch of the author. This preface, after eulogising the author as the greatest man in Andalusia, says that he was contemporary to—

الخياط أحمد بن ثابت البغدادي Al-Khaṭīb Aḥmad bin Sābit al-Baġdādī both dying in the same year; that he had a son, a poet and literary man, عبد الله أبو محمد بن يوسف 'Abdu'llāh abū Muḥammad; and that he wrote many works among which the following deserve notice:

1. التمهيد لما في الموطأ من المعاني والأسانيد in 70 vols
2. كتاب الأذكار لمذهب علماء الأمصار فيما تضمنه الموطأ من معاني الروي والآثار
3. القصد والعمم في انساب العرب والعجم
4. كتاب العقل والعقلاء وصاحبا في أوصافهم

In this work a concise account of the Prophet is first given, then the names of اصحاب (the Prophet's associates) with their short account are arranged in the following queer alphabetical order:

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق س ش ه دي

The manuscript, which is only the volume I, ends with the letter غ

. Not dated, but the manuscript is very old; in any case not later than 700 A.H. Written in a fair nasta'liq. Notes on the margin are in a later hand.

Begins on F 26, below the middle.

الحمد لله رب العلمين جامع الاولين والآخرين.....

No. LXXXIII.

Folios 284.

Lines 21.

Size $7\frac{1}{4} \times 5$.

This manuscript could not be identified. But it is conjectured that the work is probably—

* كتاب الكمال في معرفة الرجال

Kitābu'l-Kamāl fī Ma'rifati'r-Rijāl, a biographical dictionary, by
تقي الدين ابو محمد عبد الغني بن عبد الواحد بن علي بن سرور الجعفي
المقدسي الجماعيلي

Taqi'u'd-Dīn abū Muḥammad 'Abdu'l-ḡanī bin 'Abdu'l-Wāḥid bin 'Alī bin Surūri'l-Ja'fī al-Muqaddasī al-Jammā'ili, b 541 (1146), d 600 (1203). Cf. Ber cat Nos. 9924-25-30, also Brock I 357. The manuscript ends with the letter ش. The concluding passage shows that the manuscript is only the 2nd volume. The manuscript is very old—about 700 A. H.—written in a fair naskh.

يُسمَّقُ سالم مولي بني نوفل بن عدي روي عن ابي هريرة وسمع
بكر بن مبدد الانصاري والمغيرة (sic) بن نوفل روي روي عنه انيس بن ابي يحيى
دروي له ابو داود

BIOGRAPHICAL DICTIONARY.

No. LXXXIV.

Folios 457.

Lines 29.

Size $8\frac{1}{2} \times 5\frac{3}{4}$.

* رفيات الاعيان و انباء ابناء الزمان

Wafayātu'l-A'yān wa anbā'u abnā'ezzamān, by—

قاضي شمس الدين ابو العباس احمد بن محمد بن ابراهيم المعروف بابن
خلكان البومكي الاربلي

Qāḍī Shamsu'd-Dīn abu'l-'abbās Aḥmed bin Muḥammad bin Ibrāhīm, known as Ibn Khallikān al-Barmakī al-Arbalī, b 608- (1211), d 681 (1282). The author does not mention in this work the names of any صحابه (the Prophet's associates) or تابعين (men who enjoyed the society of صحابه) except those worthy of special notice. See Ḥājī Khalfā VI 452, and Brock I 327. Dated the 4th Du'l-Qa'da 1069. Written in a neat small naskh. Date of composition 672 (1274).

Begins:— الحمد لله على سوابغ النعم بعد حمد الله الذي تفرد بالبقاء
 وحكم على عباده بالموت والغناء وبعد فهذا مختصر في التاريخ دعاني
 الى جمعه

An index of proper names has been added at the beginning of the manuscript.

HISTORY.

No. LXXXV.

Folios 210.

Lines 23.

Size $8\frac{1}{2} \times 5\frac{3}{4}$.

* كتاب بهجة النفوس والاسرار في تاريخ دار هجرة المختار

Kitābu Bahjatu'n-Nufūs Wal-asrār fī Tārīkhī Dāri Hijrati-l-Mukhtār, a history of Medina by محمد الملك بن عبد الله القرشي Mukhtār, a history of Medina by محمد الملك بن عبد الله القرشي See Hājī Khalfā III 532, where the author is mentioned as the commentator on Al-Khazraji's Astronomical work.

On the front page, where the title and the author's name are written in large character, it is stated that the work was composed in seven days, begun on the 9th Shawwāl, 571 A. H., and completed on the 16th of the same month.

In a lengthy introduction, in which are incorporated more than one poems composed by the author himself eulogising the holy city, the author has enumerated those authors who had preceded him in writing about the said city

ابن النجار (4) الجوزي (3) ابن زباله (2) احياء العلوم (1) الغزالي (1)
 * الغزوي (٥)

The manuscript contains numerous illustrations and diagrams to illustrate the description at suitable places.

F 29, and one or two folios at the end are wanting. The manuscript is incomplete.

Not dated. Early 17th century. Written in a minute naskh.

Begins:

الحمد لله الذي هم بجلود لطفه الوجود و ارز بقدرته الاشياء من الادم
 الى الوجود

No. LXXXVI.

Size 10 × 5½.

Folio 544.

Lines 25.

تاریخ گجرات

Tārīkh Gujarāt.

A History of the Muhammadan Dynasties of Gujarāt and other countries of India in 2 Daftars. Daftar I, extending from f. 207 on to the end, contains the History of the Muhammadan Dynasty of Gujarāt. This part has by inadvertence been wrongly bound after the Second Daftar. A few folios are missing at the beginning, which must have contained the reigns of the first two kings of this dynasty. The history is brought down to the conquest of Gujarat by the Emperor Akbar in A.D. 1572.

Daftar II, ff. 1b to 20b.a., contains an epitomised history of the various Muhammadan Dynasties which have ruled in India. It is a compilation from sources for the most part well-known; several of them, however, we find here mentioned for the first time. Notably the *Tabagāt-i-Husayn-khāni*, which Dr. Ross has tried to identify with the much-quoted but long lost *Tārīkh Bahādur Shāhi*. This manuscript is certainly the most interesting and valuable of the collection. It is the author's autograph. And the last 300 folios which deal with the state of Gujarāt during the reign of Akbar and the ultimate overthrow of its dynasty by the great Moghul Emperor, are especially important in that the author was himself a witness of many of the scenes therein described. The author's full name is 'Abdullāh Ibn Muḥammad Ibn 'Umar al-Aṣafī al-Makkī al-Uluḡhkhānī.'

His father was born in Nahrawala Patan, but settled in Mekka, where our author was born and where he spent the early years of his life. He paid his first visit to India in 1548A.D. in the capacity of Private Secretary, a certain Asafkhan, who had been invited from Mekka to come and help the ruling king of Gujarāt, Maḥmūd III, in the administration of the State. Our author stayed three years in Gujarāt, but again returned in 1554 A.D. in company with his father: and in 1558A.D. we find him in the service of one of the leading nobles of Gujarāt, in whose service he remained till the fall of Ahmadabad in 1572A.D., after which he returned to Mekka. He must have lived to a ripe old age, and the latest date mentioned in the

present history which ends abruptly, a few folios presumably having been lost, is A.D. 1603. Dr. Ross is engaged in an edition of the text and a translation of this work on behalf of the Government of India. A fuller account will be found in J. A. S. B., Part I, 1905.

No. LXXXVII.

Folios 169.

Lines 17.

Size $7\frac{3}{4} \times 4\frac{1}{4}$.

* مختصر تاريخ الطبري

An abridgment of Tabarí's History.

The author, who is undoubtedly Christian, does not reveal his name, nor the work could be identified. He says in the Introduction, that the original History being too lengthy, and Kamálu'Ddīn al-Armūnī's abridgment being unsatisfactory, he resolved to write a History abstracted from them. The contents of the work may be gathered from the following quotation from the introduction:—

وإحداث فيه بإخبار صاحب شريعة الإسلام عليه أفضل الصلوة والسلام وذكرته مولده
ونسبته إلى أن هاجر إلى المدينة ثم ذكرته غزواته وفتوحاته وما جرت عليه حاله
إلى أن انتقل إلى رحمة الله ورضوانه ثم من بعده من الخلفاء الراشدين على
ترتيبهم في الأزمان والسنين ومن بعدهم من الملوك في سائر الأقاليم والحوادث
الكلّيات في أيامهم في كل سنة على ترتيب سني الهجرة إلى أن ملك السلطان
الملك الطاهر ركن الدين سرس رحمة الله *

The name العميد أبو ياسر بن سمعان Al-'amid bu'l-yásir bin Sam'án, mentioned at the conclusion of the work (F 169b) is obviously that of the Historian's father. The last date mentioned in the work is 845 A. H. (*vide* F 168b, bottom). For تاريخ طبري see Hájí Khalifa II 136; Brock I 349. Not dated. Early 19th century. Written in a fair elegant naskh. Scribe. Jamálu'd-Dīn.

Begins:—

الحمد لله المقدس بجميع اللغات الممجد في موهبته من سائر المخلوقات

Ends:—

وهذا اورد على حكم التاريخ لاعلى حكم الاختصار فان الكتاب يقول من اختصر
فليفتخر بالرب تمت *

No. LXXXVIII.

Folios 421.

Lines 15.

Size $7\frac{1}{4} \times 3\frac{3}{4}$.

سبحته المرجان في آثار هندوستان *

Subḥatu'l Marjān fī aṣāri Hindūstān, a History of India by
مير غلام علي ازاں الحسینی الواسطي البلگرامی Mir Ġulām 'Alī Āzād al-
Ḥusaynī al-Wāsiṭī al-Bilgīrāmī. The date of composition may be gathered
from the following chronogram in verse سبحة المرجان
تجلو البصيرة i.e., 1177 A. H.

The entire work is divided into 4 chapters each called فصل .

Begins F 4b الفصل الاول في ما جاء من ذكر الهند في التفسير والحديث

„ F 37a الفصل الثاني في ذكر العلماء

„ F 174b الفصل الثالث في محسنات الكلام

„ F 316a الفصل الرابع في المعشوقات والعشاق

The Chapters II and III were really two separate works by the author himself, العنبر همامة and تسليمة الفرداد respectively, which he incorporated in the present work.

From a glance to Chapters III and IV we see the author is very fond of quoting his own verses, with the heading قولی

In Chapter III in many places spaces are left blank for diagrams. F 395 is blank.

Dated, 1815 A.D. Written in a rough but clear naskh. The manuscript was copied for Monsieur Lumsdon. Scribe: as Sayyad al Murtada-al-Ḥusaynī.

Begins:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء وصيرا لسوا جاع المطرقة
زينة لعصون الطوفاء ما بعد فالمررض على الطبائع الزكية
والمرايا الصافية ممن تمسك بالذهب الكلامي اراد الحسيني الواسطي البلگرامي
سخر له الله غزلان المعنا وسعته سبحة المرجان في آثار هندوستان ونظمت
تاريخه موافقا لسنة سبع وسبعين ومائة و الف من هجرة خير الانام *

No. LXXXIX.

MEDICINE.

Folios 745.

Lines 18.

Size $7 \times 3\frac{1}{4}$.

شرح الاسباب و العلامات *

A commentary on كتاب الاسباب و العلامات, a treatise on medicine by
ابو حامد محمد بن علي بن محمد فخر الدين السمرقندي

Abū Hāmid Muḥammad bin 'Alī bin 'Umar Najību'd-Dīn as-Samarqandī, d. 619 (1222).

Commentator: **الطبيب** نفيس بن موص الكرماني Nafis bin 'Iwāḍ al-Kirmānī aṭ Ṭabīb, d. 827 (1424). *cf.* Brock. I 491; Cat. Berl. Nos. 6291-2. The MS. is bound in two vols.

No. LXXXIXA.

Vol. I FF1—360. Folios are misplaced in the following order:—
138, 356, 357, 330—355, 184—329, 358.

No. LXXXIXB.

Vol. II FF 361—745.

The work is dedicated to **مغيث الدين** الغ بېگ كوركان .

Dated, the 14th Ramaḍān, 1114 A.H. Written in a fair naskh.

Begins:

الحمد لله رب العالمين والصلوة والسلام الاتمان الاملان و بعد فيقول الفقير الى
الله الغني نفيس بن موص الكرماني الطبيب اني قد كنت قال المص
رحمة الله الصداق الم وهو خروج من حال طبيعية

POETRY.

No. XC.

Folios 184.

Lines 13.

Size $5\frac{3}{4} \times 3\frac{3}{4}$.

كتاب الحماسة *

Kilābun'l Hammāsah, a famous collection of ancient Arabic poems made by **الطائي** حبيب بن اوس بن الحوث بن القيس الطائي (807), born 192 (807), died 231 (846). *cf.* Brock. I, 84.

Begins abruptly with the middle of an introduction to the collection, some folios evidently being lost from the beginning.

The following quotation from this Introduction is of importance:—

واخبرنا ابو الحسن محمد بن علي بن الحسن بن علي بن عمرو يعرف بابن
ابي الصقر الواسطي ببعد اذ قرأ عليه معارضة باصله بخط ايده في صفر من
سنة احدى وتسعين و اربع مائة قال قرأت على شيخنا ابي الحسن محمد بن
محمد بن عيسى الحنشي النحوي في المحرم سنة ثلث و ثلاثين و اربع مائة
و قال لي قرأت كتاب الحماسة علي ابي عبد الله النعماني و رواه لي عن ابي رباح
رحمه الله و قال ابو رباح مما قرأته انا بخط عبد السلام البصري و انشدنا
ابو المطرف الانطاكي قال انشدنا ابو تمام الطائي كتاب الحماسة كله واعلمت
ما اخذلف فيه الشيخ ابو ذكريا و ابن الصفر ابي و صاد فالنزي ابي ذكرنا و الهاء
لابن ابي الصقر

Between FF 38 and 39 a small leaflet is inserted containing 3 small poems of 2 or 3 verses each, which are not given in Kabîrûd-Din's Ed. 1856, Calcutta. There are many other poems especially at the end of باب الحماسة that are not given in the said edition. Besides, many poems of the Ms. contain more verses and very often the order of verses is different. Some of these omitted verses and poems are given in ملحقات (addenda) of the said edition.

FF167—178 are misplaced between FF 6 and 7.

Not dated; but the MS. is very old; probably belongs to the 7th or 6th century A. H.

Written in a fair nasta'liq. The MS. is moderately worm-eaten and somewhat damaged at the edges.

No. XCI.

Folios 181.

Lines 20-24.

Size $6\frac{1}{4} \times 3\frac{3}{4}$.

ديوان ابي تمام *

The collection of poetical works of Abû Tammám; the compiler of كتاب الحماسة. See Cat. Br. Mus. p. 276, and Cat. Berl. No. 7536.

The MS. begins with a short preface:

الحمد لله الذي جعل معرفة العارفين بالتقصير عن شكره.....

It is stated in this preface that the poems were got through

ابراهيم الكندي

The opening sentence of this preface, however, much resembles that of the commentary on the Diwán by الخطيب بن علي d. 502 See Hájí Khalfa.

The Diwán contains 8 kinds of the poet's verses. Poems under each heading are arranged alphabetically, with the consideration of رديف or the last letter.

1. المديح F2a; 2. الهجاء F110a; 3. المراثي F127a;
4. غزل F141a; 5. معاتبات F161a; 6. اوصاف F168b;
7. الافتخار F174b; 8. زهد F179a.

Bábu'l-madih, it will be seen, is about two-thirds of the entire Diwán.

The MS. is further divided arbitrarily into two parts. Part I, (FF1—180a) From باب المديح to the end of رديف الخاف of the same báb. Part II (FF 181b—end) From رديف الكاف of Bábu'l-madih to the end.

No. XCIV.

Folios 185.

Lines 19.

Size $5\frac{1}{2} \times 3\frac{1}{4}$.

ديوان الشريف الرضي *

A collection of the poetical works of—

محمد بن الحسين بن موسى لشريف الرضي ابو الحسن المرسوي

Muḥammad bin al-Ḥusayn bin Mûsa ash-sharîf ar-rîdî abu'l Ḥasan-al-Mûsawî, d. 406 (1015). See Berl. Cat. No. 7599.

The Dîwân is divided into two parts.

Part I F 1b—120b Begins:—

قال السيد الاجل المروزي ابو الحسن محمد بن ابي احمد الحسين
 بن موسى بن محمد بن موسى بن ابراهيم بن موسى الكاظم بن جعفر الصادق
 بن محمد الباقر بن علي السجاد بن الحسين بن علي بن ابي طالب
 صلوات الله عليهم اجمعين يرثي ابا اسحق ابراهيم بن هلال الضبائي (Sic)
 وقد اجتمعنا ز على قبرة بالجنينة ببغداد اعلم قبر بالجنينة ايها اقمناه
 فنعي الذي والمعاليا

The 2nd poem begins F2b :

وقال في مراثية رجل عظيم الشأن من اصدقائه و احبايه
 من ابي الدنيا يا طالعنا الذوائب راي حوي منارته المصائب

The concluding verse of Part I is:

لو كذت اللمة السرداء من عددي يوم الغيم لما افلت اشراكي

F 121a is blank.

Part II begins F121b:—

وقال بقالم من المصيبة الواقعة يوم الطف بال الرسول صلوات الله عليهم
 وسلامه وراءك من شاك قاييل العرايد - تطلبه بالزبد ايدي الالباء = لأن

Ends with this verso, F185b :

جسدوا اني ابن خير الورى ابا-فلن يستجدوا اني ابن خير الورى جدا

FF 170—178 are bound inversely and in reverse order.

Dated, the 19th Ramaḍân, 1144 A. H. Written in a fair clean naskh.

No. XCV.

Folios 300.

Lines 19.

Size $7\frac{1}{2} \times 4\frac{1}{4}$.

شرح المعلقة السبع *

Commentaries on Mu'allaqât-u's-Sab', which is a very famous collection of 7 ancient Arabic poems.

(1) FF 1b—124a commentary by—

(Hkh. الحسن بن أحمد الزوزني (الحسين) Abû 'Abdi'lláh al-Ḥasan bin Aḥmad Azûznî, d. 486 (1093).

2) FF 125a—end: commentary by

أبو جعفر أحمد بن محمد (إسماعيل) النحاس الذكري

Abû Ja'far Aḥmad bin Muḥammad (Ismâ'il) an-Naḥḥās, d. 338 (949).

(1) Begins on—

(2) Begins on— 1st verse.

- | | | | | | |
|----|---------------------|-----|-------|------------------|--------------------------|
| 1. | قصيدة امرؤ القيس | F2a | F125a | فقدومك من ذكرى.. | |
| 2. | طرفة بن العبد | „ | F30a | F154a | لخولة طلال..... ثم |
| 3. | رهير بن أبي سلمى | „ | F51b | F179a | أمن أم أوفى..... فالمثل |
| 4. | أبيد بن ربيعة | „ | F64b | F195b | عفت الديار..... فرجها |
| 5. | عنزة بن شداد | „ | F85a | F228a | هل عاد الشعراء..... توهم |
| 6. | حارث بن حازم البكري | „ | F112b | F254b | أذننا..... الثواء |
| 7. | عمرو بن كلثوم | „ | F98b | F279a | الأهبي..... الأندرينا |

The poems are arranged in the above order by أبو جعفر In Zûzanî's commentary as will be seen the 7th and 6th poems are interposed.

See Cat. Berl. Nos. 7441—4.

Not dated. Early 17th century.

Written in a fair naskh

Zûzanî's commentary begins:

قال القاضي الامام ابو عبد الله الحسن بن احمد الزوزني رحمة الله عليه هذا شرح القصائد السبع اصلية على وجه الانجاز والاختصار فغانبك قيل خاطب صاحبه و قيل بل خاطب و احدا و اخرج الكلام مخرج خطاب الانبي

Abû Ja'far Naḥḥās's commentary begins.

الحمد لله والصلاة والسلام على رسول الله قال ابو جعفر احمد بن اسماعيل الذكري الذي جرى عليه امر اكثر اهل اللغة الاكثر في تفسير غريب الشعر واعمال تصنيف ما فيه القصائد السبع المشهورات قال امرؤ القيس

No. XCVI.

Folios 522.

Lines 15.

Size $7\frac{1}{4} \times 3\frac{1}{2}$.

* شرح ديوان ابن الفارض

A commentary on Diwân Ibnu'l-Fāriḍ, or the collection of poetical works of الفارض عمر بن القاسم Abu'l-Qásim 'Umar bin al Fāriḍ, d. 632-1235.

Commentator: الحسن بن محمد البوزيني Al Ḥasan bin Muḥammad.

Al-Bûrîni, d. 1024 (1615). See Brock. I, 262; Cat Berl. Nos. 7718-9.
The Ms. is bound in 2 Vols.

No. XCVIA.

Vol. I FF—272.

No. XCVIB.

Vol. II FF 273—522

FF 1a—34a contain only the قصايد. FF 34b—37a contain رباعيات FF 37b—41b are blank.

On F 41b begins the commentary, whereof the preface slightly differs from that of the other MSS. extant.

Begins:—

الحمد لله الذي اورد احبائه مناهل الصفا - وهذا هم بلطفه الى سبيل
المودة والرفا و جعل حبال الغرام تهب علي رياض اسرارهم..... اما بعد
فيقول العيد الفقير الى الله الغني الحسن بن محمد البوريني الشافعي.....
فاقول قال رحمه الله تعالى ونفعنا به في الدنيا والاخرة شايق الاطعان.....
السابق اسم فاعل من ساق الماشية سوتا وسياقة ر مساقاة

The commentary on قصايد ends on F 482b, and that on رباعيات begins on F 483a.

Dated, 1233 A. H.

Written in a beautiful naskh.

MSS. OF MIXED CONTENTS.

No. XCVII.

Folios 211.

Lines 24.

Size $6\frac{1}{2} \times 3\frac{1}{4}$.

FF1—182a

مختصر المعاني

The smaller commentary on تلخيص المفاتيح see above.

F 98a blank.

Dated the 3rd Muharram, 1205, written in a minute rough naskh.

F 182b contains a quotation from حاشية شرح تجريد في علم الكلام

F 183a contains a note, defining مرض and جسم وجوهر

FF 183b—202b كتاب المطلع للقاضي زمردا شرح ايسا غوجي في المنطق

Kitābu'l-Muṭli', or a commentary on Īsāgūjī, a treatise on Logic by
أثير الدين مفضل بن عمر الازهري Asīru'd-Dīn Mufaḍḍal bin 'Umar
al-Alḥarī, d. 663 (1264).

Commentator **ذكرى بن محمد الانصاري القاهري** *Dakariyá bin Muḥammad-al-anṣarî al-Qáhirî*, d.926 (1520). See Brock. I 465 and II 99; also *Hájî Khalfa* I 504.

Begins:

وبه نستعين وصلي الله على سيدنا محمد وآله وسلم الحمد لله الذي منحه
احبته بالالطف والترقيق

FF203-205a contains numerous notes, verses, and quotations from *حيوة الكهوان* *One* of these relates to *كتاب الجفر* a tract supposed to be written by *الامام جعفر الصادق* *Ja'far aṣ-Ṣádiq* (83-148A H.) on goat skin; and his dying advices to his son *موسى كاظم* *Mûsá Kázim*.

FF205b—211a —

فقد المراد حاشية الخطائي على خطبة الشرح الصغير في المعاني والبيان

Naqdu'l-Murád, commentary by *الخطائي* *Al-Khaṭa'î*, d.901 (1495). [Probably the same as *نظام الدين علم الخطائي*] see *Hájî Khalfa* II 408, and Brock. I 295. Also see Cat. Berl. No. 7208.

Begins: *نحمدك اللهم على ما اعطينا من سوابغ النعم*

All are written in the same hand, bad small naskh.

No. XCVIII.

FF 1—22b *تهذيب المنطق* [lines 5. Size $4\frac{3}{4} \times 2\frac{1}{2}$.]

Tahḍibu'l-Mantiq, a text on logic by *Taftázânî*, d.791 (1389). See

Brock. II 215. Begins: *الحمد لله الذي هدانا لهذا الطريق*

F23a contains some verses by *خواجه نصر الطوسي* *Khája Naṣr Ṭûsî* discussing the varieties of *وجود* (existence). FF23b—52b *مميزان المنطق* *Mizanu'l-Mantiq*, a text on logic very popular in India. The author is unknown. Begins:

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول فصل العلم اما تصور فقط
وهو حصول صورة الشئ في العقل

The above two tracts are alike in handwriting and size, written in nasta'liq, the scribe being the same, viz. *ابن شيخ فريض الله انصاري*. Dated at the end of *تهذيب المنطق*, the 6th Šafar (? 1180). A.H. F53a is blank.

FF53b—71b الشريفة (lines and size same) Ash-sharīfiya, a treatise on the art of controversy by سيد الشريفة الشرجاني Sayyad Ash-sharīf al-Jurjānī; d. 816 (1413). See Brock. II 216 where the title is given as ريسالة في قواعد البحث Risa'la fi qawá'idī'l-Bahs; also see Cat. Berl., No. 5321. Begins:

الحمد لله الذي لا مانع لحكمه ولا ناقض لقضائه وبعد هذه قواعد البحث
متممة

Not dated. This portion is evidently written in continuation to the former two, though written in larger fair naskh. F72 is superfluous and evidently belongs to some work on logic. F3a is blank.

FF73b—91b الكافي في علمي العروض و القوافي [lines 9, size $4\frac{3}{4} \times 2$] Al-Kāfi fi 'ilmayī'l 'Arûd wa'l-qawáfī, a text on Prosody by

ابو ذكريا يحيى بن علي بن الخطيب التبريزي

Abû Zakariya Yahya bin 'Alī bin al-Khatīb al-Tabrizī, d. 592 (1109). See Brock. I 279 Cat. Berl. No. 7110.

The folios of this last part are much smaller and written in a small elegant naskh with copious notes on the margin, quoted from some commentary on the text. Not dated 17th century. Begins:

الحمد لله على الانعام والشكر له على الالهام وبعد فبذة تاليف كاذبي في
علمي العروض والقوافي

MATHEMATICS.

No. XCIX.

Folios 255.

Lines 15.

Size $5 \times 2\frac{3}{4}$.

* كتاب اقليدس

A text of Euclid's Geometry, in 15 books, by:—

ابوجعفر نصر الدين محمد بن محمد الحسن الطوسي

Abû Ja'far Naṣīru'd-Dīn Muḥammad bin Muḥammad Al-Ḥasan al-Tūsī, born 607 (1210); died at Bagdād, 672 (1273), composed in 646 (1248). Cf. Brock I 510; Cat Berl. No. 5918; H Kh I 383, Bk I, F2a; Bk II, F39a; Bk III, F49a; Bk IV, F69a; Bk V, F81a; Bk VI, F93a; Bk VII, F114b; Bk VIII, F126a; Bk IX, F134b; Bk IX, F143b; Bk X, F143b; Bk XI, F175a; Bk XII, F195a; Bk XIII, F208b. Bk XIV, F224a; Bk XV, F230a.

Copious notes are on the margin and on inter-leaved folios, which are not counted.

Begins:—

الحمد لله الذي منه الابتداء واليه الانتهاء..... و بعد فلما فرغت من
تحرير المجسطي رايت ان احرق كتاب اصول الهندسة والحساب المنسوب
الى اقليدس الصوري بايجاز غير مغل واستقصي في ثبت مقاصده
استقصاء غير مغل و اضيف اليه ما يليق به مما استفدته من كتبت اهل
هذا العلم واستبظته بقر يكتفي و افوز ما يوجد من اصل الكتاب في نسختي
حجاج وثابت عن المزيدي عليه اما بالاشارة الى ذلك او باختلاف اللون الاشكال
وارقامها..... اقول الكتاب يشتمل على خمس عشرة مقالة مع الملاحقين
بآخرة و هي اربعماية وثمانية وستون شكلا في نسخة الحجاج و بزيادة عشرة
اشكال في نسخة ثابت وفي بعض المواضع في الترتيب ايضا بينهما اختلاف و انا
رقمت عدد اشكال المقالات بالحجارة للثابت وبالسواد للحجاج اذا كان مخالفا له

The text ends on F 233b.

فان زوايا كل واحد منهما بعدة قواعد الآخر و البيان قريب من بيانه و اذا
وفقني الله تعالى في تحرير هذا الكتاب حسب ما قصدته فلا ختم الكلام بحمد الله
انه موفق و معين

FF234a—239b a supplement to the above by the author himself.

Begins:—

وجد في بعض نسخ اقليدس بعد تمام المقالة الخامسة عشر..... كل
مخمس متساوي الاضلاع وذلك ما اردناه وهذا ما قصدته و انما اردت
في الكتاب اكونه صينيا على ما هو خارج منه فمن شاء فلخالفه به واليه
الموفق والمعين

F238a is blank. F238b—239b is another note containing a rider.
F240 is blank. FF241 to end is a تذكرة beginning:—

القول في اقامة البرهان على الحكم المذكور في الشكل الخامس عشر من
المقالة الثمانية عشر من هذا الكتاب الخ

Dated, on F233b, the 11th Zu'l-Hajj 1215. Written in a small elegant nasta'liq.

No. C.

Folios 144.

Lines 19.

Size 11 × 6.

A translation from Encyclopedia Britanica, and Hutton's Mathematical works on Arithmetic, presumably by 'Abdur Rahīm better known as 'Abdur Rahīm Dahriyā, a very recent Indian writer.

A note in Persian says:

برفیک باز جوینده این رساله پیدا خواهد شد که اکثر مسائلش برچیده
شده اند از مخزن علوم یا انسیکلوپدیه و کمتر از مئیمطکر یا عام هندسه
چکیم هطن و کمتر ازین رساله خودش است *

The commencing passage of the Preface will reveal both the contents and the title of the work.

هذا السواد الآتي المجدير بلقب المعلم الجزء العلمي من علم الاعداد في غاية
من التسهيل و حسن الارشاد الذي يحتوي على ضوابط اصلية هي امهات الحساب
و قواعد فرعية هي اصول تسهيل المعاملات في كل باب و ينطوي من
تكميل الصلاح على نظام خاص قياسي عشري مفيد للتدقيق في الامور
الحسابية و على انماء النسب التاليفية و السلاسل العددية التي تشمل
بخواصها المسائل المستعصبة الالوية مع شريف آراء كلية آخر فتهدي بها
الى اتمام اعمال جزئية و استخراج انواع الجذور من ذلك القوي العددية
ترجمة الفن الحسابي من مخزن العلوم لابطانة - الحساب ملم
فنجالي به خواص الاعداد و نقض طرف اعمال تتعلق بالاعداد - ليس
معدنا علم بمبدأ هذا الفن و التجارة الخ

Composed in the beginning of September 1823 A.D. (*vide* Flb).
The MS. is possibly autograph, written in a peculiar kind of rounding
naskh.

MISCELLANEOUS.

No. CI.

Folios 705.

Lines 5.

Size 5 x 2½.

اخوان الصفا *

Ikhwānu's-Ṣafā, an elaborated recast of the 8th book of the 2nd
Division of رسائل اخوان الصفا Rasā'il Ikhwānu's-Ṣafā, cf. Hājī Khalfā
III. 460, Cat. Berl. Nos. 5035, 5040.

Not dated. 18th century.

Written in a fair elegant naskh.

Begins:

فی بیان ہذا الخلق - يقال انه لما ترالدت اولاد بني آدم و كثرت و انتشرت
فی الارض برا و بحرا

This work with a preface attached to it has been repeatedly printed
and is prevalent in India.

No. CII.

Folios 315.

Lines 19.

Size $6\frac{3}{4} \times 3\frac{1}{2}$.

جواهر الزواهر *

Jawáhiruz-zawáhir, a treatise on Theosophy, by Muḥammad Dá'im bin Sayyad Mirzá Balandawí. Neither the work nor the author could be identified. The work is divided into a مقدمة (Introduction) 72 chapters called باب Báb, and a خاتمة Khátima (conclusion). The following will give an idea of the contents:

| | | | | |
|-----------|-----|-----|-----|--|
| مقدمة | ... | ... | ... | في فائدة مكتب القوم |
| 1 باب ١ | ... | ... | ... | في شمس غمي البصير فيهامي |
| 2 باب ٢ | ... | ... | ... | في الوجود العالم و وحدة الوجود |
| 4 باب ٤ | ... | ... | ... | في تفسير سورة الاخلاص |
| 6 باب ٦ | ... | ... | ... | في الاحدية |
| 9 باب ٩ | ... | ... | ... | في العلم |
| 22 باب ٢٢ | ... | ... | ... | في الاعيان الثابتة |
| 26 باب ٢٦ | ... | ... | ... | في التجليات الذاتية والصفاتية والافعالية |
| 32 باب ٣٢ | ... | ... | ... | في القلم الاعلى واللوح المحفوظ |
| 39 باب ٣٩ | ... | ... | ... | في السموات السبع |
| 54 باب ٥٤ | ... | ... | ... | في الولاية وحفظ الولي |
| 56 باب ٥٦ | ... | ... | ... | في بيان انواع الكشف |
| 62 باب ٦٢ | ... | ... | ... | في الموت والحيوة |
| 72 باب ٧٢ | ... | ... | ... | في الجنان رزقها الله لنا و للمؤمنين |
| | | | | في الاذكار و المراقبات — خاتمة الكتاب * |

Begins, on F23b,

الحمد لله الذي امس الاولوية ابتداء ولا لآخرية انتهاء الخ

The colophon gives the title جواهر الزواهر

Dated the 21st Muḥarram, 1164. Written in a small elegant nasta'liq. Scribe:—Muḥammad Záhíd.

FF1-22 are two pamphlets in Persian in a very recent hand and paper, on connected subjects.

No. CIII.

Folios 665.

Lines 21.

Size $9\frac{1}{2} \times 5$.

كشف الغطاء *

Kashfu 'l-gitá', by Qáḍī Táj Maḥmūd Khán, some unknown Indian writer of the 19th century. The work is divided into a مقدمة 3 books called فنون and a Khatimá. The contents of the work can be known from the following:—

مقدمة في بيان المبادي العلمية والحدود والموضوع والغاية *

الفن الاول في بيان الحكمة المنشأة والمتوسطة الجامعة للوجوه كلها وحكمة تكوينها وحكمة الاخلاق والحاجة الى التشريع والعلوم الدينية وحكمة الرد على غير الملة الاسلامية *

الفن الثاني في حكمة الامامة والخلافة وحكمة وجود العلماء الخ

الفن الثالث في حكمة الامارة والسلطنة وادابها *

In the various questions are dealt with, e.g. حكمة القديامة &c. The work seems the result of some controversy.

Kashfu 'l-gitá' ends on F652a

F 653a-656b is rejoinder to the above work by certain Mawlawi 'Abdu'l-'Aziz.

FF 657a—end contain an incomplete pamphlet on متعة النكاح by علاء الدين الحسيني 'Afifu'd-Din bin 'Ala'uddin-al-Husayni.

The colophon gives the date, but the year is wanting. The MS. is very recent written in Nastá'liq.

Kashfu 'l-gitá' begins:

لعمد الله الذي ابدع العالم و احسن الحكمة و نظامه و قدر تكوين

PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QUR'ÁN.

Size 10 x 6.

ff. 367.

ll. 19.

No. CIV.

مواهب عليه معروف به تفسیر حسینی *

Mawāhib-i-‘Aliyya known as Tafsír-i-Ḥusaynī.

The well-known Persian commentary on the Qur’án composed in A. H. 899 and dedicated to Mír ‘Alī Shír. Complete in two volumes.

Author: Ḥusayn Wá‘iz-al-Káshifī الكاشفي راعى حسين the author of the Anwár-i-Suhaylī, Riyádu’sh-Shuhadá and Akhláq-i-Muḥsinī, (d. A. H. 910=A. D. 1504.)

For other copies see Rieu, pp. 96—11a, Ethé col. 1041—1043 India Off. Lib. Cat. pp. 37—39 and Haj-Khal. Vol. II. p. 360.

Vol. I. The first half of the commentary comprising the chapters (I—XVIII) that is **الفاتحة** to the end of **الكهف** Begins:—

بعد از تمهید قواعد محمد الهی و تاسیس مبانی ثنا خوانی حضرت رسالت پناهی *

In the introduction the author says that at the request of Mír ‘Alī Shír he had begun to write an extensive commentary on the Qu’rán in four volumes entitled **جوامع التفسیر لتحقفة الامیر** but after completing the first volume many hindrances kept him from continuing his work, so he began to write this short commentary for his great patron in an easier language and completed it in A. H. 899.

The first three folios have been recently replaced in a fair modern Nasta‘līq. The title of each chapter is ornamented and the text of the Qur’án is pointed and written in red.

Not dated, apparently seventeenth century, written in a neat and good Naskh with gold-ruled margins.

No. CV.

Size 7½ x 4½.

ff 502.

ll. 17.

Vol. II. The second half of the above, extending from the beginning of chapter XIX to the end of the Qur’án; that is **المريم** to **الناس**

Begins:— * کهنه‌عص در مواهب صوفیه بادیه
f. 17a Blank.

The work ends with the following Rubá'í, composed by the author's son to commemorate the date of composition:—

با خامه که این نامه اقبال نوشت و انجام سخن بایمن اقبال نوشت
گفتم که در روز و تاریخ نریس فی الحال درم ز شهر شوال نوشت
The words درم ز شهر شوال = 899 A. H.

The Mawáhib-i-'Aliyya has been translated by 'Abu'l Faḍl Muḥammad bin Idrís Bidlisí who died in A. H. 892. See Ethé col. 141.

Not dated; apparently seventeenth century, written in a very beautiful minute Naskh with 'Unwáns and gold-ruled margins. The text of the Qur'án is written in red.

No. CVI.

Size $7 \times 3\frac{1}{2}$.

ff. 339.

ll. 25.

THE SAME.

The first half of the above commentary comprising the chapters I—XVI, that is الفاتحه to the end of النحل begins as usual.

No. CVII.

Size $7 \times 3\frac{1}{2}$.

ff. 419.

ll. 25.

THE SAME.

The second half of the same (incomplete).

Extending from the beginning of the chapter XVII entitled سورة والعاديات to the middle of سورة بني اسرائيل

After f. 418b ten or twelve folios, comprising the latter part of سورة والعاديات to the end of the Qur'án, are missing and the MS. ends abruptly with the Rubá'í quoted above. Not dated: seventeenth century. Neat small Naskh. The text of the Qur'án is written in red.

No. CVIII.

* تفسیر علوی

Tafsír-i-'Alawî.

Another complete Persian commentary on the Qur'án according to the Shí'a doctrine composed in A. H. 1202 and dedicated to

Mír Muḥammad 'Alī al-Ḥusaynī, after whom the work is named. Complete in two volumes.

Author: Ḥusayn Riḍa ibn 'Alī ibn Yá'qúb Afshár. :—
 حسین رضا ابن علی ابن یعقوب افشار (Not mentioned in any other catalogue).

Size 7 × 4.

ff. 455.

ll. 23.

Vol. I. Comprising the chapters I—XVIII, that is, from الفاتحة to the end of الكهف

Begins:— اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ..... مَا لَمْ يَكُنْ

ای حامدان ذات تو از ذره بیشتر من کی رسم بحمد تو کن ذره کمتر *

In the introduction the author states that he was requested by Mír Muḥammad 'Alī al-Ḥusaynī to write a commentary on the Qur'án according to the Shí'a doctrine based exclusively on the traditions of the Ahl-i-Bayt (relatives of the prophet) and some well-known books like the تفسیر صافی and تنویر المصاب. Mír Muḥammad 'Alī died shortly after in A. H. 1195 and the author as a token of regard for his great patron composed the work in A. H. 1202.

After dwelling at length upon the various peculiarities, and beauties of the Qur'án the author begins abruptly with the 1st chapter "الفاتحة" on f. 10a.

This part is dated the 20th Ramaḍán, A. H. 1207.

No. CIX.

Size 7 × 4.

ff. 453.

ll. 23.

THE SAME.

The second half of the same comprising from the beginning of chapter XIX to the end of the Qur'án that is الناس to المريم

Begins:— كهيعص در اعمال الدين از حضرت صاحب الامر عروست

f. 1a—3b. A table of contents of both the volumes has lately been added in a modern good Nast'alíq hand.

f. 4a. A note in the author's own hand says that this copy was compared and revised on the 12th of Jamádi II A. H. 1208.

Scribe: Amánatu'lla, dated the 5th Jamádi-al-Awwal. Both volumes are written in one and the same Nasta'líq hand with the text of the Qur'án in bold Naskh. The MS., though recent, seem to have been roughly handled.

TRADITIONS.

No. CX.

Size $7\frac{1}{2} \times 4$.

ff. 521.

ll. 22.

شرح سفر السعادات *

Sharh-i-Sufu's-sa'adat.

A commentary on the Sufu's-sa'adat also known as صراط المستقيم of Muḥammad bin Ya'qūb known as Majdu'd-Dīn-al-Fīrūzābādī who died in A. H. 817, relating to the life, character and teachings of Muḥammad.

Commentator: 'Abdul Ḥuq bin Sayfu'd-Dīn bin Sa'du'lla-al-Turk-al-Dihlawī al-Bukhārī البخاري سعاد الله الترك الدهلوي (d. A. H. 1052.) See Rieu p. 15a.

After a short notice on the life of Majdu'd-Dīn, the commentator divides the introduction into two parts called Qisms—

قسم اول در مصطلحات علم و حديث and قسم ثانى ايمه مذاييب اربعة which is followed by a series of works, enumerated by him, referred to in his commentary.

On f. 5b. The commentary begins thus:

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ *

f. 1b—5a. Table of Contents supplied by a modern hand.

f. 49-50. Written in a later hand.

Scribe: Muḥammad Muḥsin ibn 'Abdu'l Karīm ibn Faṭḥ 'Alī of Jahāngīrābād, Multān. Dated "94" probably for 1194 A. H. written in fair Nast'ālīq with occasional notes on the margin.

THEOLOGY.

No. CXI.

Size $7 \times 3\frac{3}{4}$.

f. 702.

ll. 19.

شرح ورد التقرب و حزب التوسل *

Sharh-i-Wirdu't-taqarrub-wa-Hizbu't-tawassul.

A commentary on Wirdu't-taqarrub containing the genealogy, life, practices and moral teachings of the Prophet: the modes of prayer and other peculiarities of the Hanifite school are explained at length, supported by the precepts and sayings of holy men. Compiled in A. H. 1024. Commentator: Muḥammad Walīu'llāh

ibn Aḥmad 'Alī Farrukhábádī, the author of Wirdu't-taqarrub itself (d. 1243 A. H.) and probably the author of the History of Farrukhábád mentioned by Rieu p. 959b:—

محمد ولي الله ابن احمد علي فرخ آبادي

The first ten folios contain the contents of the text with their divisions and detailed subdivisions. The principal divisions are only seven with muqaddima and khátima, as we learn from the first sentence of the text متن در شرح كتاب وردالتقرب و حزب النوصل كه مرتب است بر مقدمه و فاتحه و هفت باب و خاتمه

on f. 12a. The author in his own writing gives a long list of the books from which he has taken his materials for this work such as Revealed Books, viz., the Qur'án, the Arabic translation of the Bible, the Persian translation of the Zabúr, i.e., the Old Testament; commentaries on the Qur'án, viz., Tafsír-i-Bayḍawí, Mu'allimu't-Tanzíl, &c.; Traditions, viz., Ṣaḥíḥ Bukhárí, Mishkát, Books of Prayer, and Jurisprudence and many other theological and historical treatises. A note on the margin contains the following words:—

الختام والكاتب له في هذه الصفحة العبد المولف محمد ولي الله الفرخ آبادي

The text itself begins on f. 12b:—

اللهم لك الحمد أولاً و آخراً إلا ما أنعمت علينا بملة نبينا المصطفى
و محبة حبيب المصطفى

The author tells us in the introduction that after finishing Wirdu't-taqarrub in A. H. 1198, he began to write a commentary on the same and this he finished in A. H. 1204 which is obtained from the following line:—

اللهم صل على سيدنا ومولانا محمد و على آله و بارك و سلم

f. 697-698. Blank: contents wanting. The last twenty folios are very much damaged and pasted over throughout. The colophon says that this is the third copy of شرح وردالتقرب written for remuneration by Bansí Dhur of Furrukhábád, dated 18th Dul-Qa'd A. H. 1225. Good Nasta'liq.

No. CXII.

Size 4½ × 2½.

ff 354.

ll 12.

ترجمه مكارم الاخلاق *

Tarjuma-i-Makárim-al-Akhláq.

A Persian translation of the famous text Makárim-al-Akhláq of Abú Naṣr al-Ḥasan bin Abú 'Alí al-Faḍl al-Ṭabarsí, a Shí'a of great learning.

The name of the translator is not mentioned anywhere.

Begins:— حمد و ثناء قیومی را که عقول ذریات آدم از گنه ادراک

The work is divided into twelve chapters, each subdivided into several sections.

These divisions and the contents thereof exactly agree with those of the *محاسن الادب* mentioned in Rieu p. 156 *Makárim-al-Akhláq* has been translated into Persian also by 'Ali bin Tifúr-al-Bustárí, (a copy of which exists in the Bankipur Library), and by several other persons.

Not dated; serial 1700. Minute and neat *Naskh*.

No. CXIII.

Size $4\frac{1}{2} \times 2\frac{1}{2}$.

ff. 155.

ll. 12.

ادب عباسی *

Ādáb-i-'Abbásí.

A rhetorical treatise, translated from the "Miftáhul-Faláh" of Bahá'u'd-Din Amilí who died in A. H. 1039, relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night. Translator: Şadru'd-Dîn Muḥammad-al-Tabrizí.

صدرالدین محمد التبریزی *

Begins:—

لقدیس و تسبیح بادشاه قادریا که خلص عبادش بمفتاح الفلاح قد افلاح
المؤمنون..... الخ

F. 4a. The work is divided into six chapters, over lined with the number of page on which they begin:—

- باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا باید آورد
- باب دوم در بیان آنچه از طلوع آفتاب تا وقت ظهر بجا باید آورد *
- باب سوم در بیان آنچه از وقت ظهر تا فرد رفتن آفتاب بجا باید آورد *
- باب چهارم در بیان آنچه از فرد رفتن آفتاب تا وقت خوابیدن بجا باید آورد
- باب پنجم در بیان آنچه از وقت خوابیدن تا نصف شب بجا باید آورد
- باب ششم در بیان آنچه از نصف شب تا طلوع الصبح بجا باید آورد *

F. 154. Bound inversely.

Not dated. Latter part of the 17th century; written in a good *Naskh*, gold-ruled borders with incidental notes on the margin.

JURISPRUDENCE.

No. CXIV.

Size 9 × 4½.

ff 182.

ll 22.

تذویر المنار *

Tanwîru'l-Minâr.

A Persian commentary on al-Minâr, the famous text on the principles of jurisprudence, of Abu'l Barakât ibn Aḥmad, known as Ḥāfiẓ-u'd-Dîn al-Nasafî who died in A. H. 710.

Commentator: 'Abdu'l 'Alî Muḥammad, known as Baḥrul 'ulûm ibn Nizâmu'd-Dîn al-Anṣarî (d. A. H. 1226):—

مهدی‌العالی محمد معروف به بحر العلوم ابن نظام‌الدین الانصاری

Begins:—

الحمد لله الذي احكم اصول الشريعة العظام

For other commentaries on al-Minâr see Haj Khal VI. p. 125 and Brockmann Vol. II p. 196 and this Ms. must not be confused with the Tanwîru'l-Minâr, another commentary on al-Minâr, by Qādî Abu'l Faḍl Muḥammad, mentioned by the former.

A copy of the present Ms. exists in the Bankipur Oriental Library.

The colophon says that this Ms. was copied by the order of Hidāyat Aḥmad for Jang Bahadur in A. H. 1222 by Mîr Muḥammad Bāqar Khân, son of Rafî'ud Dîn Muḥammad Khân. Written in a fair Nasta'liq.

No. CXV.

Size 6½ × 3½.

ff 217.

ll.

ترجمه شرح تفسیر معروف به تحفه شاهی و عطیه الهی (ناقص)

Tarjuma-i-Sharḥ-i-Tajrîd known as Tuhfa-i-Shāhî-wa 'Aṭiya-i-Ilāhî (Defective).

A Persian translation, with annotations, of the famous Tajrîd-al-'aḳā'id which is divided into seven maqāsid (see Haj Khal II, p. 193) of Naṣîru'd-Dîn Abû Ja'far Muḥammad bin Muḥammad-al-Tûsî who died in A. H. 672. Compiled in A. H. 1023.

Some folios are missing at the beginning and the name of the author is not found anywhere. The title of the book is mentioned on f. 2a as (و نامیده شد) تحفه شاهی و عطیه الهی but on f. 216a it is simply said تمام شد ترجمه شرح تفسیر معروف

The Ms. opens with the words *دخواس و موام از معارف الهي* and contains the translation of only the last four maqāṣids of the *Tajrīd-al-'aqā'id*, viz.

1. f. 3b. *فی اثبات الصانع و صفاته*
2. f. 79a. *فی النبوة*
3. f. 99a. *فی الایمة*
4. f. 178b. *فی المعاد*

Fair Naskh. Seventeenth century.

ARABIC POETRY.

No. CXVI.

Size 7 x 3 $\frac{1}{2}$

ff 311.

ll. 21.

* شرح دیوان علي

Sharḥ-i-Diẓwān-i-'Alī.

A Persian commentary on the famous Arabic *Diẓwān* attributed to 'Alī bin Abū Ṭālib who died in A. H. 40 with a versified Persian paraphrase. Compiled in A. H. 890

Author: Ḥusayn bin Mu'īnu'd-Dīn Maybudī. (d. A. H. 910.)

حسین بن معین الدین میبدی *

For full particulars of the work and other copies see Rieu p. 19, *Haj-Khal* Vol. II. p. 499 and Vol. VI p. 474. Begins:—

سپاس سعادت اساس و شکر عبادت لباس معبود پیرا که عالم نبوت ولایت
در مهدان فتوت

In the preface the commentator, who is also known as the author of some philosophical and astronomical treatises, deals at length with the doctrines of Ṣūfis and philosophers. The work is divided into seven sections (for detail see Rieu p. 19). The Arabic verses are written in red and blue in many places.

Scribe:—Faḍlullāh ibn Amīr Muḥammad ibn (*sic*) Sulṭān Muḥammad Ḡaznawī (?). Dated A. H. 1061, written in small neat Naskh with gold-ruled borders.

No. CXVII.

Size 5 $\frac{1}{2}$ x 3.

ff. 206

ll. 16

THE SAME.

Another incomplete copy of the same with the usual versified Persian paraphrase.

Begins as usual.

The first 122 folios contain copious marginal notes and interlinear annotations. The Arabic verses are written in red with vowel points. Some folios are missing at the end and the Ms. breaks off with the Arabic verse :

واليوم ارضيه بضرب و فضب ضرب غلام ارب من العرب

The Ms. seems to be written in the same year and by the same hand as the preceding one.

SUFISM.

No. CXVIII.

Size $5\frac{1}{2} \times 3$.

ff. 108.

ll. 11

* ثمرة الحياة

Samarát-al-Ḥayát.

A collection of the sayings and precepts of Shaykh Burhānu'd-Dīn Burhānpurī, relating to spiritual life, illustrated by the traditions of the prophet and sayings of other holy men.

Compiled by : 'Alī 'Askarī bin Muḥammad Taqī bin Muḥammad Qásim-al-Khawáfī الخوافي بن محمد قاسم بن محمد تقي بن محمد علي عسكري بن محمد تقي بن محمد قاسم الخوافي probably the author of مهرنامه, who died in A. H. 1108. Rieu p. 699.

Begins : حمد الخفي والجليل لله القوي الولي والصلوة والسلام

The author who is a disciple of the above-named saint sings his praises in the introduction.

Scribe :—Muḥammad Na'im. 1800. Rough Ta'líq.

No. CXIX.

SUFISM.

Size $8\frac{1}{4} \times 3\frac{3}{4}$.

ff. 188.

ll. 21.

* مفتاح الفتوح

Miftáh-al-Futúh.

A Persian commentary on the famous text Futúḥ-al-Gayb of the celebrated holy Saint Shaykh 'Abdu'l-Qádir al-Jílání who died in A. H. 561.

Commentator : 'Abdu'l Ḥaqq bin Sayfu'd-Dīn ad-Dahlawī-al-Bukhārī البخاري الدهلوي (d. A. H. 1052).

Begins : — هذا كتاب فتوح الغيب لسيدنا و مولانا العلامة الاوحد

The original text Futūḥ-al-Ġayb is divided into 78 chapters, described in Ber. Cat. Vol. III. No. 2837, (*vide* also Ḥaj. Khal. IV, p. 386) and similar divisions are maintained in this commentary.

In the epilogue the author says that while he was in Mecca, the holy Saint 'Abdu'l-Wahbāb Muttaqī al-Qādirī-al-Shāḍilī highly praised the book فتوح الغيب and directed him to read it and act according to it. On his return to India the author obtained a copy of the same from some venerable personage. Subsequently he was requested by Asadu'd-Dīn Shāh Abu'l Ma'ālī to write a commentary on it, which he did in A. H. 1022 as we learn from the following line of the versified chronogram :—

مفتاح فتوح نام تاریخ افتاد درخاطر از انکه مظهر لاریب است *

The words مفتاح فتوح give A. H. 1022. An index to this copy is prefixed in the beginning.

The commentary مفتاح الفتوح has been printed in Lucknow.

The Colophon says that it was copied by 'Abdu'llāh al-Najaf 'Alī-al-Qādirī al-Ḥusaynī on the 7th Ramḍān A. H. 1244. Written in a fair minute Naskh.

No. CXX.

Size 8 × 4.

ff. 88.

ll. 15.

امواج خوبی *

Amwāj-i-Khūbī.

A treatise on theosophy, relating to the connection between the body and the soul and the spiritual progress of the latter, and treating the prophet as a sublime being; illustrated, in the form of question and answer, by verses of the Qur'ān and traditions.

اللهم صل على محمد سيدنا و حبيبنا و نبينا بعدد كل معلوم لك — Begins :

On f. 2a, l. 10 the name of the author is simply mentioned as محمد and again the concluding line says تمام شد این کتاب امواج خوبی تصنیف حضرت جناب محمد قدس الله

سرة العزیز

Not dated ; nineteenth century ; bad handwriting within coloured borders with incidental notes on the margin.

No. CXXI.

Size $5\frac{1}{2} \times 3\frac{1}{4}$.

ff. 100.

ll. 13.

تجلیات رحمانی *

Incomplete and defective copy of a theosophical treatise entitled تجلیات رحمانی divided into twenty-three Tajallís or lights by 'Alí Muḥammad ibn Sayyad 'Abdu'r Raḥmán ibn-i-Sayyad Muḥammad Ḥusaynī al-Qádirí :—

ملی محمد ابن سید عبدالرحمان ابن سید محمد حسینی القادری

The manuscript is defective at beginning and end. It opens with the words در ضری به پہلوی چپ یا شہید فیض برحمتہ من یشاء پر نور گردانید and breaks off thus :—

در ضری به پہلوی چپ یا شہید

Not dated 1800, fair Nasta'liq.

HISTORY.

No. CXXII.

Size $9 \times 5\frac{1}{2}$.

ff. 411.

ll. 21.

روضۃ الصفا *

Rawḍatu's-Ṣafá.

The first five volumes of the well known universal history from the creation of the world down to the time of the author written at the request of, and dedicated to, Mír 'Alí Shír, the Wazír of Sultán Ḥusayn King of Persia, A. D. 1468—1505.

Author : Muḥammad bin Kháwand Sháh bin Muḥammad (b. A. H. 873=A. D. 1433, d. A. H. 903=A. D. 1497).

For particulars and other copies see Rieu, p. 87. Ethé, Col. 26. Morley, p. 30.

Vol. I.

Containing the history from the creation down to the last of the Sásánian Kings Yazdijird.

Begins:—

تقلید الام دولت ملوک کامگار و سلاطین نامدار دلیل صاطع درام
بادشاهی اوست

In the introduction the author says that the work is divided into seven books or volumes called Qisms.

Not dated. 17th Century. Written in a fair Nasta'liq.

No. CXXIII.

Size $7\frac{1}{2} \times 4$.

ff. 490.

ll. 15—21.

2. Vol. II.

This volume contains the history of the prophet and the first four Caliphs.

Begins:—

منوان صحیفه مرادات و فهرست مجموعه سعادات مہذبہ از حکایات

Ff. 1b and 2a are profusely decorated. A note in the end says that this manuscript was bought by Muḥammad Ja'far Bardwānī in A. H. 1241.

After f. 140 four folios are left blank, but the text is complete.

This portion is dated the 12th year of the regin of Akbar. Written in a good Nasta'liq with gold-ruled borders.

No. CXXIV.

Size $7\frac{1}{2} \times 4\frac{1}{2}$.

ff. 302.

ll. 19.

Vol. III.

Containing the history of the twelve Imáms and of the Caliphs of the Umayyad and the Abbaside dynasties.

Begins:—

حمد و ثنای کہ سبحان ملاء علی از ادای شمه ازان عاجز آید و شکر
و سپاسی کہ معتكفان

After f. 130 two folios have been left blank, but the text is complete.

After f. 296 two blank folios have lately been added.

Dated 22nd Rajab, A. H. 1104. Written in a small Nasta'liq within borders ruled in blue and red.

A note on the fly-leaf says :—

”مالک این کتاب چارلس بادم صاحب است در سنه ۱۲۰۰ هجری

No. CXXV.

Size $8\frac{3}{4} \times 4\frac{1}{2}$.

ff. 424.

ll. 25.

Vol. IV. and V together.

ff. 1—228. Vol. IV.

This volume contains the history of the dynasties contemporary with the 'Abbaside Caliphs down to their extinction by Tímúr.

Begins:—

فهرست نسخه سعادت ابدی و دیباجة کرامات سرمدی ثنائی کریمیت
که از جود بیغایت مخلوقات عالم

f. 1b and 2a are profusely decorated.

f. 9 and 10 left blank and the contents wanting.

ff. 229b—424. Vol. V.

Containing the history of Chingizkhan and his successors, down to the time of Tímúr.

Begins:—

ارایش دیباجة مذاقب و مائز رفیع مقدار و نمایش روزنامه خصایص و مفاخر

f. 229a and 230b are richly decorated.

Not dated, apparently of the 16th Century. Written in a beautiful minute Nasta'liq with borders ruled with gold. Unfortunately the remaining volumes of this valuable work are wanting in this Library. The whole work has been lithographed at Bombay 1848. For other editions and translations of various parts of this, see Morley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, Vol. I., pp. 104-106, Vol. II, pp. 59.

No. CXXVI.

Size $6\frac{1}{2} \times 3\frac{3}{4}$.

ff. 150.

ll. 14.

شواهد الغدرة *

Shawáhidu'n-Nubúwwat.

A treatise relating to the proofs and evidences of the divine mission of the Prophet; composed in A. H. 885. Author : 'Abdu'r-Rahmán Jámí عبد الرحمن جامي (d. A. H. 898).

For other copies, see Haj. Khal. IV, p. 83. Rieu, p. 146. Some folios are missing at the beginning and the manuscript opens abruptly with :—

اهل يمن بوجوب شريعت حكم كنم * گفتن يا رسول الله من عالم فيستم

The date of composition is obtained from the word تمتم in the following versified chronogram at the end.

دران وقت اتمام آن دست داد كه تمتمه بود تاريخ سال *

which is = A. H. 885.

The work is divided into an Introduction, Seven books, called *Rukn*, and a Conclusion.

This work was translated into Turkish by Lámi'í. See Haj. Khal. referred to above. Dated A. H. 1231. Written in a fair Nasta'liq.

No. CXXVII.

Size $7\frac{1}{4} \times 4$.

ff. 201.

ll. 21.

تاريخ وصال *

Tárikh-i-Wassáf.

The first two volumes of the Tárikh-i-Wassáf otherwise called *تجربة الامصار و تزجية الاعصار* containing the history of the Mughal Sultans of Persia from A. H. 656 = A.H. 685.

Composed between A.H. 699—712. Author : Khawája 'Abdu'l-láh bin Faḍlu'l láh Shírází known as Wassáf.

خواجہ عبداللہ بن فضل اللہ معروف بہ وصالی

For particulars and other copies, see Haj. Khal. II, p. 156. Rieu, p. 161, Ethé, col. 84, and Rosen, p. 52.
ff. 1b—122a.

Vol. I. This volume begins with a preface including a dedication to Ġazan and containing the history of the death of Mangú Qáán in A. H. 656 down to the accession of Argūn

Begins:—

حمد و ستایشی کہ انوار اخلاصش آفاق دانفسی را چون فانکہ صبح صادق
متلالی سازد

ff. 122b—201a.

Vol. II. Containing the history from the beginning of the Saláğúrí Atábaks in Fárs down to the Atábaks of Lúr, A. H. 685.

Begins:— علی اللہ رب العالمین توکلے و فی کل احوالی علیہ معولی

The last three volumes of this valuable work are, unfortunately, wanting in this Library. Tárikh-i-Waṣṣáf is no doubt an excellent specimen of the flowery Persian style intermixed with copious Arabic and Persian verses with suitable quotations of the texts from the Qur'án.

The entire work has been lithographed in Bombay, A. H. 1269, and the first volume has been edited and translated into German by Hammer, Vienna 1856. The manuscript is hopelessly wormed and damaged and spaces for headings are left blank in many places. Not dated, 17th Century, good Nasta'liq with coloured borders.

No. CXXVIII.

Size $10\frac{1}{2} \times 4\frac{1}{2}$.

ff. 121.

ll. 32-35.

* خلاصۃ التواریخ

Khuláṣatu't-Tawárikh.

A short history of India from the time of Raja Judhister, one of its earliest kings down to the fortieth year of 'Alamgir's reign. Composed in 1107 A.H. and dedicated to the Emperor.

Author: Surjan Rái.

سورجن رای

For particulars and other copies, see Rieu, p. 230, Ethé, col. 129, and Pertsch's, Berl. Cat., pp. 455—458.

نقاش نگار خانۀ کائنات و مصور کارگاه ممکنات چون اقتضای آن کرد :—

The author, a munshí by profession, as he calls himself on f. 3b enumerates a series of historical works on which he has based his present compilation.

The contents of the Khulāṣatu't-Tawaríkh have been fully stated by Morley, Descriptive Catalogue, p. 69, by Elliot, History of India, Vol. VIII, pp. 5—12, and by Rieu; and has been translated into Urdú by Mír Shír 'Alí Afsús under the title of Aráish-i-Mahfil.

Some folios are missing at the end and the manuscript breaks off in the middle of the account of Aurangzeb's contest with Shujá'. ff. 80 and 121 are bound inversely.

Not dated, *circa* 1800. The manuscript is much damaged and written in a very careless rough Ním-shikasta.

No. CXXIX.

Size 8 × 4.

ff. 552.

ll. 17.

Akbar-náma.

اکبر نامہ

The first volume of the famous detailed and authentic history of the reign of Akbar with an account of his predecessors, divided into two parts.

Author: Shaykh Abu'l Fadl bin Mubárah known as 'Allámí

شیخ ابوالفضل بن مبارک معروف به علامی (murdered in A. H. 1011).

For a full account of his life we may refer to H. Blochman's Â'in-i-Akbarî.

For other copies, see Rieu, pp. 247—251, Ethé, col. 110—114, Ind. off. Lib. Cat., 162—165.

ff. 1a—261b.

First part.—Containing an account Akbar's predecessors down to Humayún.

Begins:—

اللہ اکبر این چه دریا فتنیست ژرف و شناختی شگرف کہ حقیقت پذیران

دقیقہ رس

In the introduction the author states that he wrote this work by the order of the Emperor who corrected it according to his own

recollection and that his materials, for this compilation, consisted of the official records, the letters and returns of the State officers.

f. 261*b* and 262*a* Blank.

f. 262*b*—552*b*.

Part II.—Containing an account from the Monarch's accession down to the seventeenth year of his reign.

Begins:—

سلسلہ انتظام کارگاہ آفرینش کہ مظاہر حقیقت نمایی شہود و شواہد
قدرت واجب الوجود است

The contents of f. 534 and the first two lines of f. 535*a* beginning with الخ..... and ending with the words

عزت یافوت are given somewhat later on in the printed edition of the Asiatic Book Society, Vol. III, p. 4, and a faint note on the margin contains these words:—

خاتمه المنه لله هفتم اردی بهشت را در اینجا باید آورد
The Akbar-nāma was published in three volumes in the *Bibleotheca Indica Series* (Asiatic Book Society Edn.) at Calcutta, and in Lucknow, 1867. For other editions and translations, see Rieu referred to above.

ff. 534—552.

Not dated, apparently the latter part of the Seventeenth Century. Written in a fair Nasta'liq with the headings in red. The manuscript is wormed throughout and hopelessly damaged.

No. CXXX.

Size 10 × 5.

ff. 275.

ll. 25.

The same.

Part II, of Vol. I and Vol. II.

ff. 1*b*—141*b*.

Part II., Begins as usual: سلسلہ انتظام کارگاہ آفرینش It contains a complete account from the Monarch's accession down to the twelfth year of his reign after which it ends with the Colophon, dated the 13th Rabī II, A.H., 1107.

f. 142a. Blank.

ff. 142b—275b.

Volume II.—Containing an account from the beginning of the Monarch's thirteenth year down to the end of his twenty-fourth year, wanting the last verse, viz.—

بدین قاجاگاه امید و هراس * بدلهای بیدار دارند پاس
named printed edition of the A. S. B. P. 295, volume II; the epilogue or the Khatima of Part II and the account of the latter part of the Monarch's seventeenth year are altogether omitted in the present copy and the contents, without any break, at once begins with—
on f. 161a. آغاز سال هژدهم

Dated A. H. 1107. Written in minute Nasta'liq with gold ruled borders.

Begins:— درین هنگام عشرت ایتسام که موکب مقدس شاهنشاهی بعد از فتح

No. CXXXI.

Size 8 × 4.

ff. 366.

ll. 19.

The same.

The second volume of Akbar-nāma, defective and incomplete.

Containing the account of the Emperors from the eighteenth to the fortieth year of his reign.

Begins:— سخن تازه سازم بنام خدای که نامش بمعنی بود رهنمائی

Many folios are missing at the latter portion of this copy. After a very short account of the forty-first year of the Monarch's reign, f. 359b, the manuscript abruptly ends with the last few lines in connection with his death which occurred after a reign of fifty years. The last few lines agree with the concluding lines of the printed edition A. S. B. referred to above.

Not dated, XIX cent. Written in a minute fair Nasta'liq on various coloured papers.

ETHICS.

No. CXXXII.

Size $6\frac{3}{4} \times 4$.

ff. 288.

ll. 15.

مصابيح القلوب *

Maṣābiḥ-al-Qulúb.

A work on ethics divided into fifty-three chapters.

Author: Abû 'Alī-al Ḥasan bin Muḥammad-al-Sabzwārī al-Bayhaqī ash-Shāfi'ī.

ابو علي الحسن بن محمد السبزواري الشافعي

See Pertsch. Berl. Cat. No. 80¹ and Haj. Khal. V. p. 573. The date of the author is not given by either. In the preface the author is said to be حسين الشيعي السبزواري and Haj Khalfa's supposition that the author is a Shī'a is thus borne out.

Begins:—

شكرو ثنا و حمد بي منزلها خدای را كه منزله است از ادراك و اوام و افهام

At the end the solophon says that the manuscript was copied by 'Alī bin Muḥammad bin Khudā Dād al-Ḥusaynī in Ā. H. 898 in the Island of Khāarak. Written in a fair Nasta'liq.

No. CXXXIII.

Size $5\frac{1}{2} \times 2\frac{1}{2}$.

ff. 246.

ll. 13.

اخلاق جلالی *

Akhlāq-i-Jalālī.

A work on ethics, dedicated to Sulṭān Ḥasan Beg Bahādur Khān.

Author: Jalālu'd-Dīn Muḥammad bin As'ad-aṣ-Ṣiddiqī ad-Dawwānī.

جلال الدین محمد بن اسعد الصدیقی الدوانی (d. A. H. 908)

Begins:—

افتتاح کلام ب نام راجب الامظام سلطانی سزد که با امر ناذ از لی چنود

مجدد اعیان

The work, otherwise called *لوامع الاشرار في مكارم الاخلاق* is chiefly based on *Akhlāq-i-Nāṣirī* and like it contains three chapters—viz.,

1. f. 30a در تهذيب اخلاق
2. f. 131b در تدبير منزل
3. f. 16b در تدبير مدن و رسوم بادشاهي

For particulars and other copies, *vide* Rieu, p.442, and Ethé, Bodleian Catalogue column 892. Not dated, *circa* 1700. Written in a clear Nasta'liq with copious marginal notes in the same hand.

No. CXXXIV.

Size 5 $\frac{2}{3}$ × 3 $\frac{1}{4}$.

ff. 242.

ll. 15.

اخلاق محسنی *

Akhlāq-i-Muḥsinī.

Another book on ethics composed in A. H. 900, and dedicated to prince Abu'l-Muḥsin, after whom the work is named.

Author: Ḥusayn Wā'iz-al-kāshifī *حسين واعظ الكاشفي* (d. A. H. 910).

The work is divided into forty chapters.

For full particulars and other copies, see Rieu, p.443, and Ethé, Bodle. Catalogue column 894.

Beigns :—

حضرت بادشاه ملی الاطلاق مزن کلماته و جلت مطننه منشور دولت مهیدالمرسلین

Scribe: Haraj Mull. Not dated, apparently the latter part of the Seventeenth Century. Written in a rough ta'liq with borders ruled in red.

POETRY.

No. CXXXV.

Size 7 × 3.

ff. 316.

ll. 16.

حديقة الحقیقة *

Hadîqatul-Haḳîqah.

This is a sufistic poem on ethics and religious life.

Author: Abu'l-Majd Majdād bin Ādam Sanā'ī known as Ḥakīm Sanā'ī *ابوالمجد مجدد بن آدم سنائی* معروف به حکیم سنائی one of the earliest

and the most profound *Šúfí* poet of Persia only second to *Jalálu'd Dín Rúmî* in respect of merit. He died in A.H. 545=A.D. 1150 according to *Taqí Káshí* and the author of *Ātashkada*. 'Alí ar-Raffá, the writer of the preface to this poem, says that *Saná'í* died in A.H. 525 (fol. 9b, l. 16) the year in which he completed this work, agreeing with the date given in *Jámí's Nafahát*; but the India Off. Lib. Cat. No. 1430 fol. 188b. says that *Sanáí* composed another *Maghawí طریق المحقق* in 528 A.H.; if so, it is evident that A.H. 525 cannot be the correct date of the poet's demise. For these differences see the references given below and *Haj. Khal.* Vol. III, p. 40.

According to this copy the *Maghawí* was finished in A. H. 525 as mentioned in the following concluding lines:—

شدتم ام این کتاب درمه دی که در آذر فگندم این را پی
پانصد و بست و چار رفته زمام پانصد و بست و پنج گشت تمام

but according to some it was finished in A. H. 534 and even in 535 A.H. The work is dedicated to *Sultán 'Alá'u'd-Dín Bahrán Sháh* and divided into ten chapters.

See *Rieu*, p. 59, *Ethé*, *Bodl. Cat.* p. 463, *Sprenger*, p. 558, *Camb. Univ. Lib. Cat.*, p. 294, *Pertsch's Berl. Cat.*, p. 747—750.

This copy begins with the preface of 'Alí ar-Raffa.

Begins:—

الحمد لله الخبير الخفيات الضماير الحكيم بخفيات السراير المنزه عن الامثال
fol. 10b.—11a. Blank.

f. 12a. The *Maghawí* begins:—

ای درون پرور پرور آرای وی خرد بخش بخورد بخشای

Besides the *Hadíqah* he composed several other *Maghawís* *Siyaru'l-'Ubbád*, *Taríqu't-Tahqíq*, *Kárnámah*, *'Ishq Námah* and *'Aql Námah* and has left a *Dîwán* comprising 30,000 couplets.

f. 11b. Beautifully ornamented heading.

f. 235b. First portion of the third bayt, wanting.

f. 288a. Space left blank for the second portion of a bayt.

f. 289b. & 290b. Central gold rule lines wanting.

f. 315. This is a leaf of some other manuscript inserted by mistake. Spaces for headings are throughout left blank.

Dated, *Kashmir*, the 3rd *Sha'bán* A. H. 1099.

Written in a very beautiful and neat *Nasta'liq* with gold ruled borders. A very fine specimen of calligraphy.

No. CXXXVI.

Size $7\frac{1}{4} \times 4$.

ff. 161.

ll. 14.

شرح قصاید انوری *

Sharḥ-i-Qaṣá'id-i-Anwarí.

A commentary on Anwarí's difficult verses.

Author : Maḥammad bin Dá'úd 'Alawí Sháhiyábádí

(See Rieu, p. 556a.) شادیا بادی

Begins :—

سپاس بیقیاس هر صانع قدیم را که بامر کن جمله مکنونات را از
نهانخانه کتم عدم

The author has also written a commentary on Kháqání's Díwán.For other commentaries on Anwarí's Díwán, see Rieu, p. 556b, Ethé, p. 478, and Sprenger, p. 332.

f. 1 has been subsequently supplied by a modern hand.

The manuscript is written carelessly in a slovenly Ním Shikasta.

Not dated, apparently the latter part of the 17th Century.

No. CXXXVII.

Size $8\frac{1}{4} \times 4\frac{3}{4}$.

ff. 446.

ll. 25.

* خمسة نظامی

Khamsa-i-Nizámí.

The five romantic poems of Nizámí.

Author : Nizámu'd-Dín Abú Muḥammad Ilyás Ibn Yúsuf, known

as Nizámí نظام الدین ابو محمد الیاس ابن یوسف معروف به نظامی
died probably in A. H. 598 or 599.

There are many conflicting statements regarding the date of the poet's demise; see Rieu, p. 564, Ethé, p. 487, Sprenger, p. 519, Haj-Khalil, Vol. III, p. 176, and Camb. Univ. Lib. Cat., p. 303.

Nizâmi is particularly known as the greatest of Maghawî writers and his poems have up to date remained the classical standard of Persian Maghawîs

Contents:

I. ff 1b—25a.

* مخزن الاسرار

Makhzanu'l-Asrar.

A sufi-istic poem relating to the principles of morality and religious life illustrated by anecdotes.

Begins: —

بسم الله الرحمن الرحيم هست کلید در گنج حکیم

There are many conflicting opinions regarding the date of its composition, see Rieu, p. 565, Ethé, p. 487. The last verse mentioned in Rieu and Ethé giving the date of its composition is wanting in this copy.

The poem is divided into twenty sections called Maqâlat.

The author states in the Iskandar-nâma that this is his first composition.

ff. 1b and 2a are elegantly ornamented and very beautifully decorated.

f. 25b—26a blank.

It has been edited by N. Bland, London, 1844. and lithographed in Cawnpore, 1869.

II. ff. 26b—73a.

* لیلی و مجنون

Laylá wa Majnún.

The romantic loves of Laylá and Majnún.

Consisting of more than 4,000 couplets.

Begins: — ای نام تو بهترین سر آغاز بی نام تو نامه می کنم باز

In the prologue the poet says that after finishing his Khusrú and Shírín he was requested by Shirwán Sháh to write a poem on the loves of Laylá and Majnún, and so he composed this poem within four months in A. H. 584.

It has been edited at Lucknow in A. D. 1870 and translated into English by J. Atkinson in 1836.

ff. 73b and 75a are blank.

ff. 26b—27a are very beautifully decorated.

III. ff. 75b—141a.

* خسرو و شیرین

Khusrú wa Shírín.

A poem on the loves of Khusrú and Shírín, composed in 576 A. H. and dedicated to Sultán Tuğral.

Begins:— خداوند در توفیق بکشای نظامی را در تحقیق بنمای
F 75b and 76a are beautifully decorated and illuminated.

IV. ff. 141b—181a. هفت پیکر *

Haft Paykar.

The seven stories told by the seven favourites of King Bahrám Gúr.

It was dedicated to Atábek Núru'd-Dîn Arsalán and composed in A. H. 593, as we learn from the concluding lines f 180a.

از پس پانصد و نود سه قران گفتیم این نامه را چو ناموران
روز بر چارده ز ماه صفر ام چار ساعت ز روز رفت تم—ام

Begins:—

ای جهان دیده بود خویش از تو هیچ بودی نبوده پیش از تو

F. 141b and 142a are elegantly decorated.

The Haft Paykar has been lithographed in Bombay, 1849 A. D. and in Lucknow A. H. 1290.

F 141b and 142a beautifully decorated.

5. ff. 182b—247a. سکندر نامه *

Sikandar-náma.

The first part of Sikandar-náma known as شرفنامه سکندری or سکندرنامه بری was composed in A.H. 597 and dedicated to Sulţán Naşratu'd Dîn whom the poet highly eulogizes in the prologue, (f. 187a) as well as in the epilogue, (f. 245b.).

Begins:—

خدایا جهان بادشاهی تراست زما خدمت آید خدائی تراست

The work has been printed in Calcutta in 1810, translated by H. Wilberforce Clarke, London, 1881, and also lithographed at Bombay and Lucknow.

ff. 181b and 182a are beautifully decorated.

These five poems, bound together, are written in one and the same hand in a neat and beautiful Nasta'liq, within four gold ruled and coloured columns. Spaces for headings are left blank in many places.

The second part of the Sikandar-náma known as سکندر نامه بحریری is wanting in the present copy.

No. CXXXVIII.

Size $8\frac{1}{4} \times 5\frac{1}{4}$.

ff 109.

ll. 20.

* مخزن الاسرار و خسرو شیرین *

*Makhzanu'l-Asrār and Khusrū-wa-Shīrīn.*ff. 1b—30b. *Makhzanu'l-Asrār.*

Author: Nizāmī.

Begins as usual.

The preface, ff. 1b and 2a, illuminated with gold and profusely decorated.

f. 31b—109a. *Khusrū-wa-Shīrīn.*

By the same author.

Begins as usual. The headings, in blue and gold letters, are unfortunately faded in many places. These two valuable copies, written in four columns, are transcribed by Muḥammad 'Alī bin Darwīsh 'Alī in the city of Herāt in A. H. 919.

No. CXXXIX.

Size $7 \times 3\frac{1}{2}$

ff. 187.

ll. 13.

* هفت پیکر *

Haft Paykar.

A. separate copy of Haft Paykar.

Author: Nizāmī.

Begins:—

ای جهان دیده بود خویش از تو هیچ بودی نبوده پیش از تو

The colophon says that this copy was transcribed by the order of Mr. Lumsden.

Scribe: Shāh 'Azīzu'llāh Bukhārī.

Dated the 3rd August 1812 A. D.

Written in a good Nasta'liq with occasional notes on the margin.

No. CXL.

Size 6×3

ff 193

ll. 13.

The same.

Another copy of the Haft Paykar with scanty notes on the margin written in a modern careless hand. Ordinary Indian Nasta'liq.

Not dated: apparently nineteenth century.

No. CXLI.

Size 7 x 4.

ff. 384.

ll. 21.

مثنوي معنوي *

Maṣnawī-i-Ma'nawī

The well-known mystic poem, highly esteemed by the Ṣūfīs, relating to moral teachings and theological doctrines with copious comments on texts from the Qur'ān and the sayings of the Prophet illustrated in the form of anecdotes.

As the author says:—

من ز قرآن مغز را برداشتم
استخوان پدیش سگان انداختم

For other copies see Rieu, p. 584, Ethé, p. 511, Sprenger, page 489, and Camb. U. Lib. Cat., p. 313.

Author: Mawlānā Jalālu'd-Dīn Muḥammad Rūmī (born in Balkh in A. H. 604 (=A. D. 1207) and d. in Quniyā A. H. 672 (=A. D. 1273).

مولانا جلال الدین محمد رومی

was the greatest of the Ṣūfī poets of Persia.

For life we refer to Rieu, p. 584, 585, and Ouseley, Notices p. 112.

The poem was composed and finished between A. H. 660—672 and is divided into six books called daftars.

Each Daftar except the 1st begins with a short Persian or Arabic preface in prose.

(i) Bk. I. f. 1b—59b.

The prose preface to this book, mentioned in Ethé and other catalogues, is wanting.

Begins:— بشنوار فی چون حکایت میکند
وز جدائیها شکایت میکند

ff. 60a—61a. Index of Bk. II.

ff. 61b and 62a. blank.

(ii) Bk. II. f. 62b. 113b.

Begins:—

بیان بعضی از حکمت تاخیر این مجلد دوم که اگر جمله حکمت الهی باشد

را معلوم میشود الخ

مدتی این مثنوی تاخیر شد * مهلتی بایست تا خون شیر شد

ff. 114a—117b. Index to Bk. III

ff. 118a. blank.

(iii) *Bk. III.* f. 118b—184a.

Begins:—

الحکم جنود الله تعالى فى الارض يقوي بها ارواح المریدین الخ
ای ضیاء الحق حسام الدین بیار * این سیوم دفتر که صنت شد سه بار

f. 176a--183b. Spaces for headings left blank.

f. 189 should be followed by f. 187.

(iv) *Bk. IV.* f. 188b—242a.

Begins:—

الحمد لله حق حمده والصلوة والسلام على خير خلقه محمد وآله و ذریاته الخ

ای ضیاء الحق حسام الدین توئی که گذشت از مه نبوت مکنونی

f. 235b. Space for heading is left blank.

f. 242b-243a. Blank.

f. 243b—245b. Index to Vol. V.

(v) *Bk. V.* f. 246b—310b.

Begins:—

و عنده مفاتیح القلوب وصلى الله الخ

شه حسام الدین که نور انجمست طالب آغاز سفر پنجم است

f. 311a. Blank.

f. 311b—313a. Index to Bk. VI.

f. 313b. Blank.

(vi) *Bk. VI.* f. 314a—384b.

Begins:—

مجلد ششم است از دفتر های مکنونی الخ

ای حیات دل حسام الدین بسی میل مشجوشد بقسم سادسی

f. 383b—381b. A poem of 53 lines in the same metre as the *Maghawí*, has been added by the author's son :

Begins thus:—

مدنی زین مکنونی چون والدی شد خمش گفتم در کای زندانی

The work is printed in Bombay in A. H. 1262, 1266, 1273, 1280 and 1294; in Lucknow A. H. 1282, in Tabriz 1264, in Constantinople, 1289,

and the first Book was translated into English by J. W. Redhouse, London, 1881.

- Scribe: Munshi Tikehand Pánípati. Dated 1194 A.H. Nasta'liq.

No. CXLII.

Size $7 \times 3\frac{1}{2}$

ff. 311.

ll. 19.

The same.

The first three Books of maṣnawí-i-ma'nawí.

ff. 1b—128a. Bk. I.

This first book begins with the Arabic preface agreeing with Ethé, column 511, and other catalogues.

Begins:—

هذا الكتاب المثنوي وهو اصول اصول اصول الدين في كشف الاسرار والوصول

ff. 128b—239b. Bk. II.

Begins as usual with the preface.

Colophon: Copied by 'Abdul Wásí' ibn 'Abdul Majd al-Ḥusaynî, dated the 5th Dīqā'd 1079 A. H.

f. 240a. Blank.

f. 241a—311b. Bk. III.

The contents run from the central column to the margin.

Begins as usual with the preface.

On ff. 243b, 244b and 245b the marginal column runs from the bottom to the top.

Copious explanatory notes on margins: Spaces left blank throughout for headings.

Scribe: The same, dated 1079 A. H. Ním Shikasta.

No. CXLIII.

Size $5\frac{3}{4} \times 2\frac{1}{2}$. $8\frac{1}{4} \times 5$. ff. 120. Centre column of 13 lines, marginal column 33 lines.

* گلستان و بوستان

Gulistān and Bústān.

The most popular works of Shykh Maṣliḥu'd-Dīn Sa'dī Shírāzī
شیخ مصباح الدین سعدی شیرازی (born A. H. 585=A. D. 1189, died A. H.
690=A. D. 1291)

1. (i) Centre column — *Gulistán*.

Begins: منت مر خدای عزوجل را که طاعتش موجب قربت است

For other copies see Rieu, p. 515; Ethé, col. 525, and Sprenger, p. 546.

Edited by Sprenger, Cal. 1851, Platts, Lond. 1874, and translated into English, French, and German.

2. (ii) Marginal column.—*Bústán*.

Begins: بنام جهاندار جان آفرین حکیم سخن بر زبان آفرین

f. 115—118 are bound inversely. Printed in Calcutta 1810 and 1829 as well as in Lahore, Cawnpore and Tabriz; and translated into French, English and German. Dated 1212 A. H. good Nasta'liq.

No. CXLIV.

Size $5\frac{3}{4} \times 3\frac{1}{4}$. Centre columns of 16 lines; marginal columns of 24 lines. ff. 334.

دیوان جامی *

Dîwân-i-Jámí. I, II and III.

The well known Dîwân of Núru'd-Dîn 'Abdu'r-Rahmân Jámí نورالدین عبدالرحمن جامی commonly called the last of the classical poets of Persia (b. in Jám A. H. 817=A. D. 1414, and d. in Herát A. H. 898=A. D. 1492).

For bibliography see Rieu, p. 17 and 643, and Ouseley, Notices, p. 131.

For other copies of the Dîwân consult Rieu, p. 643, Ethé, p. 608, Sprenger, p. 447, Camb. U. Lib.Cat. p. 354.

(i) Two centre columns.

1. ff. 1b—63a.

دیوان ادب *

Dîwân-i-Adab, Part I.

This is the first part of the first Dîwân containing moral and religious poems and Qasidas in praise of God, the Prophet and 'Ali, not in alphabetical order.

Begins: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَمَّتْ صُلَاحِي دَر خَوَانِ كَرِيمِ

After this follows a long prose preface.

f. 5a. The author gives the date of composition in the following line of a chronogrammatical quatrain, بِرُويِ صَدَفِ نَهَادِ يَكْدَانِهْ كَهَرِ, which is obtained by putting a dot on the first letter of the word صَدَف, i.e., صَدَف = A. H. 884.

The Qaṣīdas open thus:—

زَانِ پِیْشِ کَزِ مَدَادِ دَهْمِ خَامِهْ رَا مَدَدِ جَویمِ مَدَدِ زِ فَضْلِ تَوَايِ مَغْضَلِ اَحَدِ

2. ff. 63b—334a.

Dīwān-i-Awval, Part II.

Containing Ghazals in alphabetical order.

Begins: یَا مَنِ بَدِ اجْمَالِکَ فِی کُلِّ مَا بَدَا بَادَا هَزَارِ جَانِ مَقْدَسِ تَرَا فِدَا

India Off. Lib. Cat. p. 36, says that this part contains five Ghazals not in alphabetical order, but they are wanting in this copy.

f. 316b—334a. Qīṭa'āt and Rubā'yyiāt.

(ii) Marginal column.

3. ff. 1b—204a.

* دِیْوَانِ نَاصِیِ

Dīwān-i-Sānī.

Begins: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اَمَلِیْ حَمْدِ الْمَظَانِ الْکَرِیْمِ

Here is a short prose preface followed by some Qaṣīdās not in alphabetical order.

f. 2b. The author says that he began to perform this task at the age of about seventy years.

f. 28a. Beginning of Ghazals in alphabetical order.

f. 30a Here is a beautiful تَضَمُّیْنِ on the first ghazal of Ḥāfiẓ.

شَرَابِ لَعْلِ بَاشَدِ قُوْتِ جَانِهْ ... قُوْتِ دِلِهْ
اِلَیَّ اِیْهْ اِلْهَاقِیْ اِدْرَکَاسْ وَنَا دِلِهْ
چونِ اَوَّلِ عَشَقِ مَشْکَلِ بُودِ اَخِرِ هَمِ چَرَا گَرِیْمِ
کِهْ عَشَقِ اَسَانِ نَمُودِ اَوَّلِ دِلِیْ اِفْتَادِ مَشْکَلِهْ

f. 202b—204a

مَعْمَاةٌ

This portion is dated 25th Rabī'ul-Awwal A. H. 971.

4 ff. 204b—328a.

دیوان ثالث *

Díuán-i-Sális.

Begins: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طرفه خطابیت ز سفر قدیم

After this a very short prose preface is followed by several Qasídás without alphabetical order.

f. 205a. The poet says that he began to compose this in A. H. 898, that is, just two years before his death.

f. 317a. Gazals in alphabetical order.

f. Qiṭ'át and Rubá'íyyát.

This well known work has been repeatedly printed and lithographed, and some of the select poems have been translated into German by V. Von Rosenzweig, Vienna, 1840, by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858, and by many others. See Rieu p. 643b.

The writings of the marginal column are omitted and also faded in many places but supplied by a modern rough hand. The top of the preface of each portion is fairly decorated. Dated A. H. 971. Written in a good minute Nasta'líq within gold ruled borders

No. CXLV.

Size $5\frac{1}{2} \times 2\frac{1}{2}$.

ff. 186.

ll. 12.

تیمور نامه *

Tímúr-náma.

A poetical history of the life and conquests of Tímûr, the great Tatar, in imitation of Nizámi's Iskandar-náma.

Author: 'Abdu'lláh Hátifí (d. A. H. 927, A. D. 1520, or 1521)

عبدالله هاتفي the nephew of Jámí.

For other copies see Rieu, p. 653, Ethé., p. 646, Sprenger 422, Camb. U. Lib. Cat. p. 363.

Begins: بزم خدائی که فکر خرد نیارد که تا کنه او پی برد

The Tímúr-náma is also called ظفر نامه see Haj. Khal. IV. page 176.

Mark these two lines of the text regarding its title.

f. 184b. ll, 8 and 10.

شدند آن حریفان فرخنده رای بسوی تغرنامه ام رهنمای
چو دیدم دران قصه پر فروغ ظفرنامه یافتم بی دروغ

The poet mentions here his three previous poems, Laylá wa-majnûn, Shírín-wa-Khusrú and Haft-manẓar, and contrasts between the fictitious story of Nizámi's Alexander and his authenticated history of Tímúr, the materials of which he has, as he says, gathered from official records and other reliable sources.

f. 35a. A space for heading is left blank.

One or two folios missing at the end.

The work has been lithographed at Lucknow in 1869, with the title of ظفر نامه هاتفي

Not dated. Apparently beginning of the 18th century.

Written in a fair minute Nasta'liq.

No. CXLVI.

Size $5\frac{1}{4} \times 2\frac{3}{4}$.

ff 41.

ll 11.

* دیوان سہمی

Díwán-i-Sahmí.

An incomplete copy of Sahmî Bukhárí's Díwán containing Qasídas in praise of the nobles of Akber's Court and Ġazals without alphabetical order

(d. bet. A. H. 973-980).

The poet derives his poetical name from the profession of his father who was a manufacturer of arrow.

Begins: ای شده از جود تو پدید و جود باعث بود همه لطف تو بود

A copy of this is also mentioned by Sprenger, p. 553.

The present MS. breaks off with the verse

همچو سہمی ز سر کوی تو ای سر روان رالہ و شیفتہ و بی سر و سامان رفتیم

Spaces for headings are throughout left blank.

18th century. Written in a good Nasta'liq.

DICTIONARY.

No. CXLVII.

Size $7\frac{1}{2} \times 4\frac{1}{4}$.

ff. 409.

ll. 17.

شرفنامه احمد منیري *

Sharaf-nāma-i-Aḥmad Muuîrî.

A Persian Dictionary compiled A. H. 862—879.

Author: Ibrāhīm Qiwām Fārūqī قوام فاروقی

For other copies see Rieu, p. 492, and Ethé., Col. 1,005.

Begins: بنام خداوند هستي به است سرآغاز هر نامه را كه هست

The author has given the above title to the book in honour of his spiritual saint Shaykh Sharafu'd-Dîn Yaḥyá Munîrî.

The pronunciation of words is fully explained and their meaning illustrated by quotations of well-known poets. The work is divided into several Bābs or Chapters, each of which is subdivided into Faṣls or Sections, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each Faṣl.

The work is also known as شرفنامه ابراهيمي or فرهنگ ابراهيمي

The words explained are in red and there are many marginal notes.

Not dated, apparently 17th century. Written in a fair Nasta'liq on thick papers.

No. CXLVIII.

Size 9×4 .

ff. 232.

ll. 24.

The same.

A defective and incomplete copy of the above work. Some five or six folios are missing in the beginning and the copy breaks off in the middle of فصل الهاء و باب الميم with the word مئة. It is very much damaged and some two or three lines at the top of almost every folio are pasted over.

Not dated.

Sirca 1800.

Nasta'liq.

No. CXLIX.

Size $8 \times 4\frac{1}{2}$.

ff. 448.

ll. 15.

* مَوَيِّدُ الْفَضْلِ

Muwayyidu'l-Fuḍalá.

A dictionary of Arabic and Persian words explained in Persian with explanations of the poetical phrases used by the ancient poets.

For other copies *see* Rieu, p. 494, Ethé, col. 1006, Camb. U. Lib. Cat p. 227.

Author: Muḥammad Ibn Lāḍ محمد ابن لاد

Begins:— محمد متوافرة و مدایح منکثرة مر دادار دانا و تنکزي دانا را

On f. 2a the author enumerates a series of works on which his compilation is based. The text is divided into several books, subdivided into sections, and Arabic, Persian and Turkish words are explained at the end of each section. The words are arranged according to the first and last letters. The date of its composition as given by Blochman l. c. p. 9 is A. H. 925.

ff. 1-28. These are coloured folios, subsequently replaced in a later hand. The words explained are in red.

No. CL.

Size 7×4 .

ff. 384.

ll. 20.

The same.

Begins as usual.

Not dated Circa 1800.

Written in a fair Nasta'liq.

No. CLI.

Size 9×6 .

ff. 266.

ll. 23.

* مدار الافاضل

Maḍāru'l-Afāḍil.

A dictionary of Arabic, Persian and Turkish words explained in Persian and illustrated by copious quotations of known poets, composed in A. H. 1001.

Author: Iláhdád Faydí bin Asadu'l 'Ulamá 'Ali Shír Sarhimdí

الهداد فيضي بن اسدالعلماء علي شير سرهمدي

For bibliography consult Rieu, p. 496, Ethé. col. 1008.

Begins:— ای نام تو درد زبان دگراست در هر دهنی کام و بیانی دگراست

The words are arranged according to the initial and final letters with proper abbreviations for Arabic, Persian and Turkish.

The chronogram عام فيض = A. H. 1001 giving the date of composition, mentioned by Ethé, is not found in the present copy.

f. 1b—98b. Written in a good minute Nasta'liq.

f. 99a—266b. Written in a careless ta'liq.

The words explained are over lined with red.

Dated the 7th Šafar, A. H. 1226.

No. CLII.

Size $6\frac{1}{2} \times 3\frac{1}{2}$.

ff. 367

ll. 15.

* مصطلحات الشعراء

Muṣṭaliḥātu'sh-Shu'arā.

A poetical glossary, in usual alphabetical arrangement, containing the explanations of words, phrases and metaphors used by the modern poets of Persia illustrated by quotations of well-known poets composed in 1180 A. H.

Author: Wárasta, known as Siyálkotí mal.

وارسته معروف به سيدالكوئي مل

For other copies see Rieu, p. 502.

Begins:—

بسم الله مجربها مشخوانم و سفینه کاغذی در بحر سخن میزانم الهی شرط توفیق

In the introduction the author says that finding no dictionary sufficiently explaining the poetical phrases he determined to write one, and after labouring for fifteen years he began to compile the above work and gave it the title of مصطلحات الشعراء which is a chronogram for A. H. 1180.

f. 2a l. 4. داین نامه را به سلاطین الشعرا که مفید تاراج شروع تالیف
است موصوم گردانیدم

after this the author enumerates a series of authorities he has referred to in his book by abbreviations.

The author's beautiful anthology جنگ رنگارنگ is mentioned by Sprenger, p. 146.

The leaves of the manuscript are badly disordered. .

The folios of the latter portion will run thus:—

ff. 270, 276, 272—345, 347, 346, 348, 349, 351, 355, 352, 353
354, 357, 359, 360, 361, 363—367.

Some leaves at the end are no doubt missing. Not dated
Apparently the latter part of the 17th century. Fair Nasta'liq.

No. LIII.

Size 7 × 3½

ff. 254.

ll 19.

* تاج المصادر

Tāju'l-Maṣādir

A Persian dictionary of Arabic infinitives, explained in Persian.
See Ethé, col. 1635; India, off. Lib. Cat. p. 236.

Author: Abû Ja'far Aḥmad bin 'Alî-al-Bayhaqî

ابوجعفر احمد بن علي البيهقي (d. A. H. 544.)

For life see Rieu above page.

Begins:— الحمد لله رب العالمين حمداً يفوق حمد الشاكرين

The words are arranged in usual alphabetical order, and the different forms of verbs are fully enumerated on f. 2a.

f. 1b. Is a repetition of the preface.

f. 2. Index of the divisions of chapters.

ff. 1 & 2 written in different rough hands.

The colophon is dated 165, a mistake for A. H. 1165.

Scribe: 'Abdul Ḥay. Fair Nasta'liq.

No. CLIV.

Size $6\frac{1}{2} \times 3$.

ff. 431.

ll 21.

* کنز اللغات

Kanzu'l-Lugát.

An Arabic-Persian dictionary in which the most important and difficult words of the Qur'án and the Hádís are fully explained in Persian.

Author : Maḥammad bin 'Abdu'l Kháliq bin Ma'rúf.

• محمد بن عبدالحق بن معروف

For particulars and other copies *see* Rieu, p. 507 ; Ethé, col. 991, Ind. of Lib. Cat. p. 240 ; Haj-khal, v. p. 256.

Begins.—

ابتدای هر سخن آن خوبتر در هر مقام
چو امر كنوز لغات حمد و ستایش نثار بارگاه الخ

Rieu and Ind. of Lib. Cat. omit the above verse altogether, and Ethé quotes it in the form of mere ordinary prose by omitting one or two words.

In the introduction the author says that he has based his work on some of the most important lexicons, such as *Mujmil*, *Maṣádir*, *Lugátu'l-Qur'án*, *Qámús*, &c., and composed it during the reign of Karagiya Sultán Muḥammad (A. H. 851—883) to whom it is dedicated.

The words explained are arranged according to the first and last letters and written in red.

Lithographed in Persia, A. H. 1283.

Not dated ; latter part of the 17th century.

Written in a fair Nasta'liq within coloured borders.

No. CLV.

Size $6\frac{1}{4} \times 4$.

ff 316.

The same.

Another copy of the *Kanzu'l-Lugát*.

Begins as in Rieu and India of Lib. Cat. :—

چو امر كنوز لغات حمد و ثنا و ستایش بارگاه حضرت متكلمي الخ

ff 73—83, 115-116, 315 and 316 are probably torn away and new folios replaced in a modern fair Nasta'liq.

f. 127—316. Spaces for the headings of chapters are left blank.
Not dated, Sirca 1700. Written in a fair small Naskh.

No. CLVI.

Size $7\frac{1}{2} \times 4\frac{3}{4}$.

ff. 263

ll. 25.

منتخب اللغات شاهجهانی *

Muntakhabu'l-Luġāt-i-Shāhjahānī.

A dictionary of Arabic words commonly used in Persian composed in A. H. 1046 and dedicated to the Emperor Shāh Jahān.

For other copies *see* Rieu, p. 510, Ethé col. 992 and Camb. U. Lib. Cat. p. 242.

Author: 'Abdu'r-Rashīd-al-Ḥusaynī-al-Madanī-at-tatawī.

عبد الرشيد الحسيني المدني القنوي (d. after A. H. 1069).

Begins.—

سفايش و سپاس مالک الملکي را که تذکار آلاي بي احصاي.....الخ

In the introduction the author after highly eulogizing the Emperor Shāh Jahān says that his work is mostly based on the Qāmūs, the Ṣiḥāḥ, and Ṣurāḥ, f. 5b. The dictionary itself begins on f. 6b with the word ابتداء

The words are arranged according to the initial and final letters. The chronogram mentioned in Rieu and Ethé is not found in this copy.

Copious annotations on the margin. Not dated; latter part of the 17th century. Written in rough Nasta'liq within coloured borders. The MS. is much damaged.

No. CLVII.

Size $10 \times 5\frac{1}{4}$.

ff. 265.

ll. 23.

* قابوس

Qābūs.

A Persian translation of Al-Qāmūs, the well-known Arabic lexicon of Majdu'd-Dīn Abū tāhir-al-Fīrūzābādī who died in A. H. 817. A. D. 1414. Complete in four volumes.

Translator: Muḥammad Ḥabību'llāh محمد حبيب الله

For particulars and other copies see Rieu p. 511, and Ethé col. 993, 1. Vol. I. Begins:—

حمد و نیایش گوناگون معروض حضرت علیم و علامی که تعلیم کل اسماء از صفات خامه اوست

In the preface the translator gives a detail account of Fīrūzābādī, and states that he has compiled his work on the basis of the *Ṣurāḥ Kanzul-Luġāt*, *Muntakhabu'l-Luġāt*, and explains, in the form of questions and answers, some of the most complicated points like the author of the *Qámūs*. On f. 6b, l. 7, the translator says that he finished this work in 1147 A. H.

این تسوید در سنه یکهزار و یکصد و چهل و هفت هجری باتمام رسید
but the versified chronogram gives a later date.

تاریخ ز بهر سال آن پذیر خرد ماه رمضان بود بگفت ای ملام = 1149 A. H.

The book is divided as usual into *Bābs* (chapters) and *Faṣls* (sections) and the words are arranged according to the system invented by the author of *Sihāh*.

The dictionary itself begins on f. 19b with the word *اباءة* and breaks off in the beginning of *فصل الهمزة* باب *البدال* with the word *ابد*

No. CLVIII.

2. Size $10 \times 5\frac{1}{4}$. ff. 365. ll. 23.

Vol. II. of the above.

This volume is the continuation of the above first opening with *باب البدل فصل الهمزة* with the word *ابد* and breaks off in the end of *باب الصاد فصل الياء* with the word *يوصي*

f. 1b has been lately supplied in a rough hand.

f. 32b and 66a. Blank.

No. CLVIX.

3. Size $10 \times 5\frac{1}{2}$. ff. 264. ll. 23.

Vol. III of the same.

Opens with *باب الصاد فصل الالف* with the word *ايض* and breaks off in the end of *لها فصل الياء* with the word *ينابا*

f. 66b.-67a blank.

f. 74b contains only three lines, and spaces are left blank without any gap in the text.

No. CLX.

4. Size $10\frac{1}{4} \times 5\frac{1}{4}$.

ff. 351.

ll. 23.

Vol. IV of the same.

The fourth and the last volume of the above Qábús opens in the end of باب القاف فصل الياء with the word يفاق and ends with باب الياء فصل الياء detached letters are explained at the conclusion of the book.

These four volumes are written by one and the same hand in a fair and sometimes in a rough ta'liq. The words explained are written in red and noted on margins in bold Naskh. Not dated, apparently 18th century.

Rieu says that an earlier translation of the Qámús into Persian, by 'Abdur Raḥmán bin Ḥusayn in A. H. 1027, is mentioned in Stewart's catalogue p. 134.

No. CLXI.

Size $8 \times 4\frac{1}{2}$.

ff. 156.

ll 25.

* تاج الاسامي

Tájul-Asámí.

An Arabic-Persian lexicon. The name of the authour is not mentioned in the text, but Ethé (col. 979) says that in Fraser's hand-list the work has been ascribed, without any authority, to Zamakhsharî. The words are arranged according to the initial and the last letter, that is the first letter of a word contributing the Báb. and the last, the Fağl.

On the fly-leaf a seal of Wájid 'Alí Sháh, late ex-king of Oudh, contains the following couplet.

خاتم راجد مای سلطان عالم بر کتاب ثابت در نور باد تا فروغ آفتاب

The text begins thus:—

الحمد لله المجدد بجميع الارض والاسماء المودع..... الخ

Scribe : Shaykh Báyazíd.

Not dated, apparently 16th century. Written in a fair Nasta'liq with incidental notes on margins. The words explained are written in Naskh.

TALES.

No. CLXII.

Size $7\frac{1}{4} \times 4$.

ff. 359.

ll. 15.

* طوطي نامه

Túti-Námah.

The tales of a parrot.

Composed in A. H. 730.

Author: Diyá-i-Bakhshí ضیای بخشى (d. A. H. 751).

Begins:— حاجات بحضرت رزاق الاعانت في فشة

For full particulars of the book see Rieu, p. 753, Ethé, col. 424. Two other versions by Abu'l Faḍl and Muḥammad Qádir are mentioned by Ethé. The work has been repeatedly printed and translated into several languages. The following concluding line gives the date of its composition:—

و شجرت هفتصد و هشتاد و سه بود امشب که این افسانهء گفتیم مرتب

f. 192. blank and ff. 272-278 are bound inverse.

Not dated: 17th Century. Written in a perfectly legible Indian ta'liq.

No. CLXIII.

Size $6\frac{3}{4} \times 3\frac{1}{2}$.

ff. 286.

ll. 15.

* عیار دانش (ناقص)

A Persian version of Kalila and Damna based on the translation of Husayn Wá'z.

Author: Abu'l Fadl bin Mubáarak, the author of Akbarnama, who was killed in A. H. 996.

* ابوالفضل بن مبارک

Begins:— سپاس از دل و ابد خدادندیدوا که کران تا کران.....الخ

The work is divided into 16 chapters: for particulars see Rieu, p. 756, and Ethé, col. 420. After f. 285b many folios containing the Chapters. XIII—XVI are missing.

Scribe: Kunwal Kishan. Siroa 1800. Rough Ním Shikasta.

No. CLXIV.

Size $7 \times 4\frac{1}{4}$.

ff. 55.

ll. 18.

* قصۃ الجواهر

Qisṣatu'l-Jawáhir.

A story. The name of the auther is not mentioned in the text, and the title of the book is taken from the concluding line.

”تمت القصه دلکشای ذوق افزای قصۃ الجواهر“

Begins:—

اما راویان اخبار و ناقلان اثار و محمد ثانی دامن کهن و خورشید چندان..... الخ

The story runs thus:—

In the time of Shaykh Ṣan'án of Bagdád, Aḏar Sháh, the king of Abíz, having no issue from his first wife Zulála, a sorceress, married Saman Rukh, a maid of rare beauty, the daughter of an eastern king. Zulála conceiving however a bitter hatred against the new queen, took mischevious steps to destory her happiness, and at last contrived to render Samanrukḥ senseless by making her drink a magic potion. Azar Sháh was given to understand that Saman Rukḥ could be restored to her senses only by the help of Shaikh Ṣan'án. After great entreaties the holy Shaykh came to the king and advised him to ask help from Dáná Dil and Rawshan Dámír, two disciples of his own. These men offered to cure the queen simply by narrating to her two stories. So each of them related a story to Saman Rukḥ and the miraculous effect was that she was restored to her senses and there was happiness all around.

The Ms. contains beautiful painted illustrations throughout, and the top at the preface is fairly decorated. Written in a good Nasta'liq with gold ruled borders. Not dated. Sirca 1700.

LETTERS.

No. CLXV.

Size $5\frac{1}{4} \times 3$.

ff. 291

ll. 13.

• مكاتبات علامی مشهور به انشاء ابوالفضل

Makátibát-i-'Allámí, known as Inshá-i-Abu'l Faḏl.

The well known collection of the letters of Akber's great minister Abu'l Faḏl who was assasinated in A. II. 1011, collected and compiled

by 'Abdu's-Samad Afdal Muḥammad **عبدالصمد افضل محمد** the nephew (sister's son) of Abu'l Faḍl in A. H. 1015.

Compare Rieu, p. 396, Ethé, col. 841, Ind. Off. Lib. Cat, p. 276.

The compiler says in the beginning that shortly after the death of Abu'l Faḍl he began to collect his letters, which he finished in A. H. 1015. The title **مکاتبات علامي** is the chronogram for the date of its composition. The entire collection is divided into three books called *daftars* or *Qisms* of which the last one is wanting in the present copy: they are as follows:—

1. Letters written in the name of Akbar.
 2. Letters written by Abu'l Faḍl to Akbar and to the nobles.
 3. Miscellaneous letters and selected pieces of prose writing.
- A folio or two wanting at the beginning and the Ms. abruptly opens thus:—

بساط معرفت و کمال را پرورانے جمال جهان آرای خود گردانید

f. 111b. Book II begins thus:

عرضه داشت کمترین بذده ابوالفضل بتوجه شاهنشاهی عنایت ایندی

The MS. ends with the sentence: “آغاز دفتر سیوم مکاتبات علامي”

The work has been repeatedly printed in the East. Not dated, apparently the beginning of 18th Century. Written in a fair Nasta'liq with occasional interlinear glosses and marginal notes in English and Persian in a modern hand.

ASTRONOMY.

No. CLXVI.

Size $7\frac{3}{4} \times 4\frac{1}{2}$.

ff. 156.

ll. 21.

* زیج الغ بیگ

Zij-i-Uluḡ-Beg.

The second or the revised edition of the astronomical and chronological tables of Mirza Uluḡ Beg.

Author: Sultān Uluḡ Beg bin Shāhrukh bin Timūr Gūrgān **سلطان الغ بیگ بن شہرخ بن تیمور گورگان** killed by his own son 'Abdu'l Latīf in A. H. 853=A. D. 1449.

Begins:—

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مَنِيرًا

This edition, better known as *زيج جديد سلطاني* revised by the Sultán himself, was completed in A. H. 816 with the help of Šalāḥu'd-Dín Músá, called Qādī-Záda-i-Rúmí and Ġiyásu'd-Dín Jamshídí. The latter died very shortly and his place was taken by 'Aláu'd-Dín Qawshjí who died in A. H. 879. The original edition known as *زيج خاقاني* was made by the above named Jamshíd bin Mas'úd. For full particulars of the work see Rieu p. 456, Ethé col. 927. The work is divided into 4 Maqálas see Ethé, col. 927.

Maqála I. f. 1b 9b
 „ II. f. 22a 31a
 „ III. f. 10b 22a
 „ IV. f. 124 126b

The third maqála is put before the II.

ff. 31b, 32a, 82b, 83a, 127a. Blank. ff. 127a-156a. Tables.

In many place spaces for tables are left blank. Not dated, Sirca 1700. Good Nasta'liq. The work has been repeatedly edited and translated into French, &c. See Ethé.

No. CLXVII.

Size 7 × 3½.

ff. 218.

ll. 21-23.

THE SAME.

An incomplete copy of the above work containing the first three maqálas only. Begins as above. Fair Naskh. Copious notes on margins. Not dated: Sirca 1700.

ff. 3-7. An Arabic treatise on astronomy by 'Abdu'l Jalíl-al-Ĥárisí, dedicated to 'Ináyatkhán bin Amír Abu'l-Hasan, divided into two maqálas and *Khátima*. Written in small Nasta'liq, dated A. H. 1074.

MEDICINE.

No. CLXVIII.

Size 10 × 7

ff. 412.

ll. 17.

قرابادین قادری *

Qarábádín-i-Qádirí.

A book on compound medicaments.

Author: Muḥammad Akbar called Muḥammad Arzání bin Mír Hájí Muqím میر حاجی مقیم (d. A. H. 1134).

Composed in A. H. 1126.

Begins :— ثنائي که شایان جناب مستطاب حضرت الهی..... الخ

In the introduction the author after enumerating his several previous works on medicine says that he began to write this at the request of some venerable personage and entitled it after the name of his spiritual guide, the celebrated Saint Sayyad 'Abdu'l Qádir Jilání.

The book is divided into twenty-three Báb or chapters, and not in twenty-two as noted on f. 2a, ll. 3 and in each Báb the medical preparations are alphabetically arranged.

At the end the colophon says that the Ms. was copied by Fadl-i-Masíh by the order of his grandfather, who was requested by Dáúð Şáhíb Sháhábáz Armaní on the 12th December A.D. 1811, in Lucknow.

Written in a fair Indian Ta'líq.

GRAMMAR.

No. CLXIX.

Size 6 × ¾.

f. 102.

ll. 13.

تشریح الحروف *

Tashríh-al-Hurúf.

A treatise on Persian Grammar containing a full explanation of all the parts of speech and the various forms of conjugation with the meanings of the detached letters and their permutation. *Composed* in A. H. 1173. Author: Mír Husayn Dúst Sambhalí ibn Mír Abú Tálíb. میر حسین دوست صبّہلی ابن میر ابو طالب

Begins :—

سپاس بیقیاس مصنفی را کہ نسخہ مفردات حروف از تصنیفات قدرت

In the preface the author tells us that after receiving his education from Shaykh Fadlu'lla in Sháh Jahan 'Abad he went to Bareilly where he compiled this book at the request of some friends in A. H. 1173, which date is obtained from the following line :—

تشریح نادر = A. H. 1173 the words تشریح نادر است و بیاض نشاط هم
Not dated : Sirca 1800. Fair Nasta'liq.

TRANSLATION FROM SANSKRIT.

No. CLXX.

Size 8 × 4.

ff. 354.

ll. 17.

* بهارگوت گیتا

Bhágwat Gítá.

A Persian translation of Bhágwat Gítá evidently identical with that in Jone's Collection in India Office Library, No. LXXIII, page 57.

This MS. is divided into twelve chapters, and the beginning of volume second of the above catalogue is identical with the beginning of Chapter X of this copy. Two other versions, ascribed to Abu'l Faḍl, are described in Rieu, p. 59. For other versions see Ethé, col. 814.

Begins:—

ادل بهارگوت را گفتند که چون ناراین برهما را از کنول نابیه پیدا کردند

The present Ms. contains beautiful painted illustrations, see ff. 25, 144a, 167a and 196b, and an index is added at the beginning.

At the end of most of the chapters the words "compared with the original" are mentioned.

Scribe:—Mansukh Rái.

The colophon says that the MS. was copied by the order of Mumtāzu'l Mulk Fakhrū'd Dawla لمر (?) Shāh Šāhib Bahádur Tahawwur' Jang on the 16th Jamádī-al-Awwal A. H. 1213 at Shāh Jahán Abád.

Written in a very neat and beautiful Nasta'liq. The chapters are written in red.

TRANSLATIONS FROM ENGLISH.

Size 8 × 6.

ll. 17—20.

Persian translations from the Mathematical course of Charles Hutton.

Translator:—'Abdu'r Raḥím Gurakhpúrí, otherwise called 'Abdur Raḥím Dahriyya, who called himself 'Abdú.

عبدالرحیم گوردیپوری For his life and other particulars we may refer to his autobiography mentioned in the next MS. His famous work 'Kārnáma-i Ḥaydarí,' an account of Ḥaydar 'Alí and Típú

Sultân has been published in Calcutta in 1848. The author is quite modern and died in Calcutta.

The translations are in five small volumes, of which the first is wanting. Each volume begins with a preface of the Translator.

No. CLXXI.

Vol. II.

ff. 93.

Containing the translation of Algebra, including Definitions and Notation, Addition, Division, Fraction, Involution, Evolution, Surds, Arithmetical Proportion and Progression, Infinite Series and their Summation, Equations (up to higher equations), Simple and Compound Interests and Annuities.

Begins:—

این سواد آئنده که بر اہم مسائل عملی جبر و مقابلہ.....الخ

The preface is dated October, 1825.

No. CLXXII.

Vol. III.

ff. 86.

Translation from Geometry, including Definitions Axioms, Theorems, Ratio and Proportion, and Application of Algebra to Geometry.

Begins:— پارسی آئنده کہ اولاً از اہم اصطلاحات فن هند

Dated June 1825.

No. CLXXIII.

Vol. IV.

ff. 151.

Containing translation from Plane Trigonometry.

Begins:—

این پارسی آئنده کہ اولاً بر اصول پلین طریقونا مدطری.....الخ

Dated April 1826. ff. 130—151.

Tables containing the Logarithms of the number from 1—1000.

No. CLXXIV.

Vol. V.

ff. 87.

Translation from volume II of the above named work containing
Physics and Mechanics.

Begins:—

این پارسی آئنده حاکی که از بعضی علوم عملی بسیار نافع.....الخ

Dated September 1826.

All these copies, without any definite title, are believed to be in
the author's own hand-writing.

MIXED CONTENTS.

No. CLXXV.

Size $7\frac{3}{4} \times 5\frac{3}{4}$.

ff. 81.

ll. 18.

* شگرف بیان

Shigarf-Bayán.

Author: 'Abdur Raḥīm Gurakh Pūrī, otherwise known as 'Abdu'r
Raḥīm Dahriyya, who called himself 'Abdú.

* عبدالرحیم گورکھپوری (see above number).

Contents:—

ff1—23b.—History of the genesis and evolution of the human
race.

Begins:—

بنال ای بلبل شوریده دی جگر تفایده ر غم دیدہ دی

ff 28b—32a. The autobiography of the author. Containing his
birth, education and his travels through Afghanistan with Messrs.
Elpheniston and Fraser, and his stay at Calcutta and other places in
India.

ff 32a—33b. Gazals and Qasídas.

ff 34a—37a. An essay on generosity and honesty f. 38 blank.

f. 39a. A letter addressed to Mr. Lumsden by the author, where
he calls himself " 'Abdú."

f. 39b. Blank.

ff. 40a—58b. An Arabic treatise on astronomy.

ff. 59a—62b. Blank.

ff. 62a—65a. A pamphlet in which the author explains in detail five important reasons for translating, into Arabic and Persian, the standard works on astronomy, geography and mathematics of English and Continental authors.

ff. 65b—68b. Blank.

ff. 69a—70a. Reasons for preferring the work of Simpson to that of Naṣīru'd Dīn Ṭūsī on the elements of Euclid. (Arabic.)

ff. 70b—72b. Blank.

ff. 73a—81a. Some observations on the Pythagorean and Copernican systems of astronomy (Arabic).

No. CLXXVI.

Size 7 × 3¼.

ff. 222.

ll. 15.

(I.) ff. 1a—137a.—

* همای همایون

(Humái-Humáyún).

The well known Masnawî poem on the love adventures of Humái, a prince of Kháwar and Humáyún, a daughter of the Emperor of China, composed in A. H. 732.

Author:—Kamálu'd-Dīn Abu'l 'Atá Muḥammad bin 'Alī poetically known as Khájá Kirmánî. (d. 753 A. H.)

كمال الدين ابوالعطا محمد بن علي معروف به خواجه کرمانی

Vide Sprenger, p. 472. Rieu and Ethé (under the heading of poetry). Begins:

بنام خداوند بالا و پست که از هستیش هست شد هر چه هست

The author gives the date of its composition in the following line of the versified chronogram (see. f. 136b. L. 3.)

کنم بذل بر هر که دارد هوس که تاریخ این نامه بذل است و بس

The word بذل = 732 (A. H.)

f. 8 should be followed by f. 12 (the intermediate folios are the leaves of the ملفوظات امیر نیمور mentioned below).

The MS. is dated thus:—

در اتمام این نامه گنج بود ز هفت هزار و صد و پنج اود

i.e. 1105, A.H.

Scribe: 'Alī Beg, son of ġanī Beg, fair Nasta'liq.

(2) ff 139b-149b.

رساله از گفتار سلطان میور علی *

A poetical manual on caligraphy, by Sultān 'Alī-al-Mashhadī
سلطان علی المشهدی (d. A. H. 920).

The author after highly praising the caligraphy of 'Alī bin Abū Ṭālib, lays down certain rules for the same. He further says in the conclusion that he composed this small treatise at the age of eighty. The date of demise of this celebrated calligrapher given by Rieu is A. H. 919, but in the following concluding line we find that he was alive till A. H. 920 :—

سال اتمام نظم این نامه نهصد و بست زد رقم خامه

(3) ff 151-222.

ملفوظات امیر تیمور *

The memoirs of Tīmūr translated from a Turkish original by Abu Ṭālib-al Ḥusaynī ابوطالب الحسیني and dedicated to Shāh Jahān.

Begins:— حمد بلیغ سبحانی را که بمقتضای آیه کریمه.....الغ

In the preface the author tells us that in the Library of Ja'far King of Yaman, he had found a Turkish book in which Amīr Tīmūr had recorded an account of his life from his seventh to seventy-seventh year, and that he translated it into Persian for the guidance of Kings.

The work has been translated into English by Major Charles Stewart.

ff. 9-11 should be placed after ff. 222.

Not dated. Apparently the latter part of the seventeenth century.
Written in a neat Nasta'liq.

No. CLXXVII.

Size 7 × 3½

ff. 157.

ll. 11-16.

1. ff. 1b-73.

A Persian translation of Lubābul Akhbār, a collection of Ḥadīs, containing some 400 traditions of the Prophet. The work is divided into forty chapters, each containing ten traditions.

Translator :—Muḥammad Maḥmūd. محمد محمود

Begins:— الحمد لله و مدح و بعدد مرخداي را..... الخ

The title of the book is not mentioned anywhere, but on the top of the preface it is called “تذية الغافلين”

Scribe: ‘Umar Khán, dated Shawwál A. H. 1147. Written in different hands.

2. ff. 73-79.

* چهل حدیث

A Persian translation of the forty traditions of the Prophet also known as الأربعين see Pertsch. Ber. Cat.

Begins:— قال النبي صلى الله عليه وسلم من قراء وحفظ..... الخ

3. ff. 80a—127b.

* تذية الغافلین

A Persian translation of a selection of Hadís and texts of the Qur’án by Baháu’d-Dín Ibráhîm Sirhindî سرهندي divided into 9 chapters.

Begins:— الحمد لله الذي امرنا بالعلم..... الخ

Not dated. Beginning of 18th century. This and the above MS.S. are written in one and the same rough hand.

4. ff. 128-149.

* رشد المجالس

A small theological tract of the Hanafite School by Músí ibn Muḥammad Súrwán Afghání موسی ابن محمد سوروان افغانی

Begins:— الحمد لله والصلوة على نبيه..... الخ

Not dated, Sirca 1800. Rough ta’liq.

5. ff. 149a-15`b.

* فالنامه

It is an incomplete treatise called Fálnáma (or interpretation of dreams) Written in a worse and careless hand.

No. CLXXVIII.

Size $6\frac{1}{2} \times 3\frac{1}{4}$.

ff 153.

ll. 12-15.

1 ff. 1-66b.

* جامع الروايات

A Persian translation of some important points of فقه (Muham-madan law) relating particularly to the laws of marriage and divorce, liberation of slaves, and transaction, with the opinions of the four

Imáms on every point by Muḥammad bin Lala Beg bin Imám Qulí Jaláir محمد بن لاله بیگ بن امام قلی جلالیر dedicated to Aurangzeb.

Begins:—الحمد لله الملك العالم والعاقبة للمتقين العظام

Some folios missing at the end.

ff. 67 and 68a. Blank.

Not dated, Sirca 1800. Fair Nasta'liq.

2. f. 68b-76b. (Arabic.)

3. ff. 76a.-97b. رباعیات عمر خیام *

An incomplete portion of the well known quartains of 'Umar Khayyám not in alphabetical order.

Abu'l Faṭḥ 'Umar ibn Ibráhīm-al-Khayyámí,

ابوالفتح عمر ابن البراهیم النخعی

the famous mathematician and astronomer (d. A. H. 517) See Rieu, p. 546.

Begins:—

یارب من اگر گناه بشدد کردم بر جان و جوانی و تن خود کردم

The MS. is defective at the end, and it breaks off with the following lines:—

از باده ناب لعل شد گوهر ما آمد بغفغان ز دست ما ساغر ما

از بس که همینه بخوریم می برسوی مادر سر می شدیم و می در سر ما

Not dated: 1800. Rough Ntsla'liq.

4. ff. 98a-106b

A small treatise bearing commentary on the word مفضض that is 'the making of silver' and its use.

The author, who does not mention his name, explains fully the different meanings of the word by referring to several dictionaries, and gives the opinions of Imám Abú Ḥanífa and his two pupils, Muḥammad and Abú Yúsuf and other authorities about using the same.

Begins:—

بدانکه غرض اصلی و مقصود کلی از تکریر این رساله آنست

ff. 106b-107b. Blank. Not dated, Sirca 1800. Rough ta'liq.

5. ff. 107b-111b.

A treatise, without title and the name of the author, containing advices on the principles of Ṣūfism illustrated from the quotations of verses from Mawlána Rúmí.

Not dated, Sirea 1800. Fair Nasta'liq.

6. ff 112a-127b.

A fragment of Mawláná Rámí's Masnawí from the beginning
to نمائیل در بیان کنکه خود را بشناسد

Not dated. Recent. Nasta'liq hand.

7. ff 128a-141a. Varieties of Arabic and Persian verses of no importance in different hands.

8. ff 141b-153b.

A poem in Hindî language from a Panjábí poet whose poetical name, he says, is Arshad ارشد composed in A. H. 1170.

Begins:—

یا سب سبب یاد همسایونیکی اندر ذی مسلم
اشک گر خون سبب صلیا تا هوا جاری بهم

Dated A. H. 1172. Fair Naskh.

No. CLXXIX.

Size $5\frac{3}{4} \times 3$.

ff 110.

ll. 13.

1. ff 1-19.

An anonymous Persian treatise containing good advices to kings, rajas and chiefs, dedicated to Mahárāja Bahádur Ráj Ballam, the author's benevolent master.

The author who calls himself Zaynu'd-Dín poetically named Rasáí says in the preface that he belongs to the Imamí sect.

Begins:—

زهی حکمت راتو؟ جهان آنرین رخهی قدرت خالق آسمان و زمین

f. 20a. Blank. Not dated: 1800. Fair Nasta'liq.

2. ff 20b-110b.

A Persian grammar entitled “جامع الفوائد” containing infinitives with their Urdû meanings. Alphabetically arranged.

Begins:—

بعد از شکر و سپاس ناعل حقیقی که صورت انسانرا از قلم تقدیر بر صفحه

ظهور کشیده *

The author, who gives his name as Sa'ádatu'lláh, says in the preface that he composed this grammar for his son Gulám Shams. The meanings of detached alphabets are explained, illustrated by quotations from known poets.

Dated A. H. 1216. Neat Nasta'liq.

No. CLXXX.

Size 8 × 3½.

ff 298.

ll. 19.

1. ff 1b-55b.

An account of the ancient and modern sages and philisophers and their sayings collected by Sayyad Šadr سید صدر see Pertsch. Berl. Cat. No. 71 and Rieu, p. 834 No. XIX.

Begins:—

سپاس و ستایش حکیمی را که اول بی اول اوست قاصر از دریافت

ff 1-37. Contain an account of the ancient philosophers, and
ff 37-55 that of the modern philosophers.

The name of the author or the title of the book is not mentioned in this or in any of the two following adjoined works which are compiled by the same author.

2. ff 56b-232a.

A work on theology and Muḥammadan Law illustrated by the sayings of the Prophet and his associates.

Begins:—

ابتدای کلام بنام خداوندی سزااست که ابتدای هر چیزی از دست

On f. 57a the author says that the above previous work is a selection from تاریخ حکما or the history of the philosophers. After this he begins the مقدمه with تعریف علم and جهل ff 232b and 233a blank.

3. ff 234-298.

A treatise on ethics containing good advices to kings illustrated by short anecdotes.

Begins:—

الحمد لله رب العالمین کما هو امله وصلوة علی الذبی و آله کما هو حقه

Some folios are missing at the end.

Not dated. Apparently the latter part of the seventeenth century. Written in a fair Nasta'liq hand.

No. CLXXXI.

Size 7 × 4.

ff 75.

ll. 12.

Contents:—

1. ff 1-19a.

* الرسالة الکبری

A larger treatise on logic entitled Risāla-i-Kubrā by Sayyad Sharīf Jurjānī شریف جرجانی (d. A. H. 816).

Other copies are also mentioned by Rieu and Ethé.

Begins:—

بدانکه آدمی را قوتیست در آنکه منقش میگردد درو صور اشیا چنانکه در آنینه
ff 19b, 20, 21 and 22a. Blank.

* الرسالة الصغرى

2. ff 22b-26b.

A smaller treatise on logic by the same author.

Begins:—

بدانکه هرچه در ذهن دارید اگر خالی از حکم باشد آنرا تصور خوانند.....الخ

ff 27 and 28. The contents of these folios are mere repetition of those of ff 1a-3a up to line 9.

ff 29 and 30 repetition of some readings of the next following work, "Hidáyātu's-şarf."

ff 32b-34a. Blank.

3. ff 34b-75.

* هدایت الصرف

A Persian treatise on Arabic grammar containing definitions and inflexions.

The name of the author is not mentioned anywhere, but it is said in the beginning that he composed it for his son, Shaykh 'Abdul Farah 'Abdu'l A'lá.

Begins:— الحمد لله رب العالمين والصلاة والسلام على خير خلقه

f. 63b should be followed by f 65a.

f. 70b " " " 64a.

f. 64b " " " 71a.

All these are written in the same Nasta'liq hand.

Not dated: Sirca 1700.

No. CLXXXII.

Size 6 × 2½.

ff. 310.

ll. 13.

* معدن الجواهر

Ma'danu'l-Jawáhir.

A collection of tables composed in A. H. 1025, for Jahángír by Mulla Tarzí ملا طرزی who died in A. H. 1025.

Begins:— جهان جهان نیایش جهاندار برا سزد.....الع

The work is divided into 17 chapters, for full account *vide* Ethé col. 432, see also Rieu, 1038.

ff. 188b-310a.

* اقبالنامه نزالفقار خاذهي

A short account of Nawáb Du'lfqár Khan's expedition against Ma'sum Khan composed in A. H. 1068, during the reign of Aurangzeb at the request of Mirza Muḥammad Tāhir.

Begins:— حمد بسعد و ثنای بیعد پروردگار برا سرامت

Scribe: Muḥammad Zamán (?), dated A. H. 1069. Rough Nasta'liq.





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